

THE QUESTION BOX

(Answers found in this issue)

1. There was a very great scholar in a city of China—what was his name?
2. Where is a "Directora" wanted?
3. How would you like to live in a country where the roads are only two or three feet wide in some sections—and what is the country?
4. In what particular are certain Indians setting an excellent example to their white neighbors?
5. Name the two noble horses that are said to have earned their names more than a thousand times.
6. At how many points on the Pacific Coast has the Woman's Home Mission Society Chinese mission work?
7. Under what flag sailed the ship that did not require a passport and so carried a great missionary to his field?
8. When a Chinese Christian woman was asked what was the secret of her success, what was her reply?
9. How have the Chinese of a certain city shown their interest in a mission project?
10. What countries are special subjects of prayer for February?
11. What is said to be a Chinese specialty?
12. Superior service is a pretty good Christian evidence. Who won that credit for Christianity in a Chinese school?
13. What spirit does a Chinese high official say has been "beautifully demonstrated by American missionaries"?
14. How many students were in one Baptist mission school in China in 1919.
15. How many people are in immediate peril of starvation in North China?
16. What is the name of the Bible teacher in the Woman's Club in Sacramento?
17. What is the date of the Day of Prayer for Missions?
18. What is the name of the Burman girl who wrote to a Crusader Company in New Hampshire?
19. Three reasons are given why one should subscribe for MISSIONS for 1921—What is the third?
20. There is a pretty little candle story—who tells us about it?

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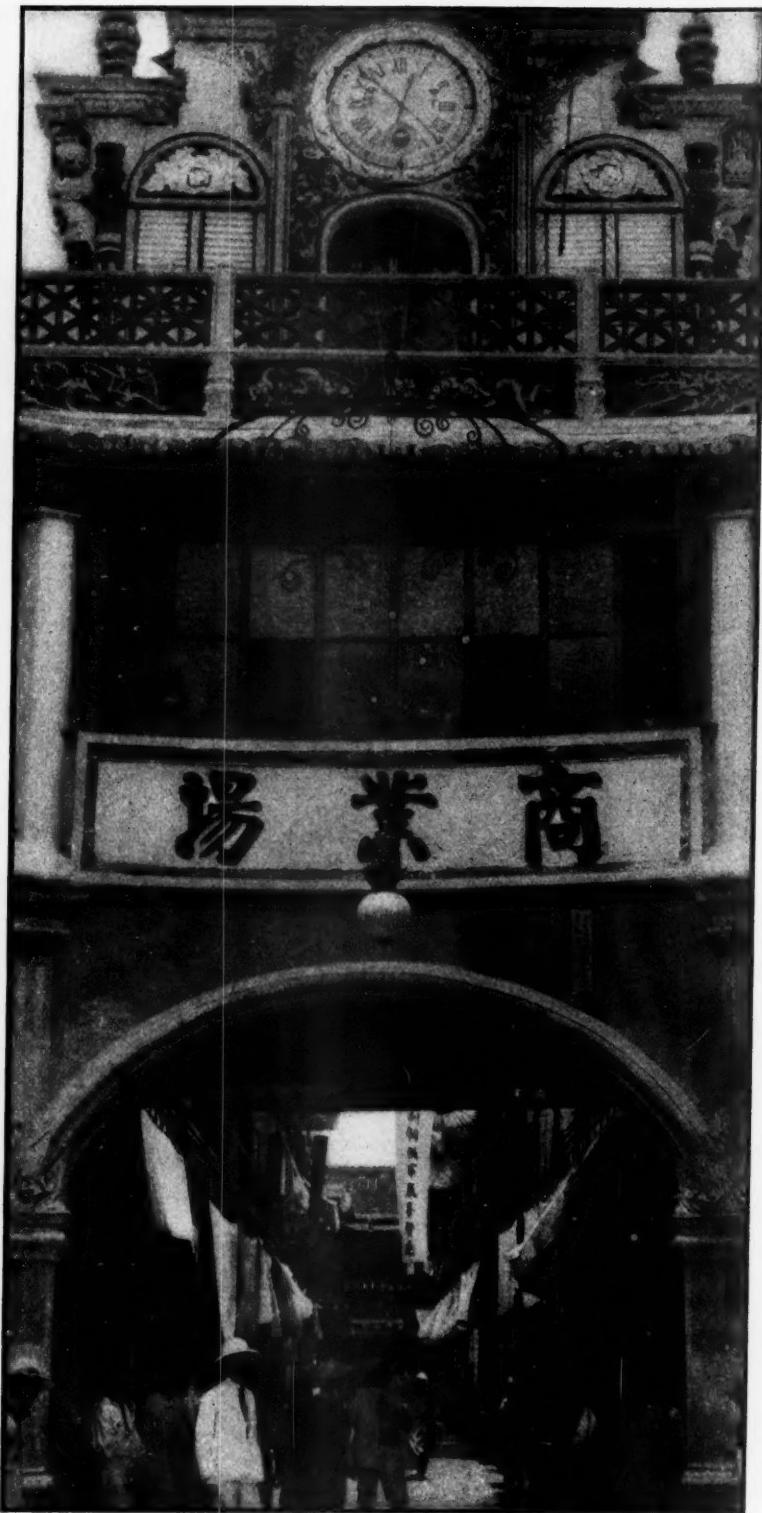
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A STREET ENTRANCE IN CHENGDU THE BEAUTIFUL

Chengdu, the capital of Szechuan, West China, and site of our Union University, is 2,000 miles from the coast and only 200 miles from Tibet. It has a city water system and electric lights. The picture shows an arc lamp at the entrance to a narrow Chinese street. Chengdu is probably the wealthiest of the purely Chinese cities of the Republic and the most beautifully built and cleanest of them all.

Dark Clouds in West China

There is no disguising the fact that things look black right here. While I am writing this, there is fighting going on not farther away than five miles from the East Gate of the city, and we have been hearing gun firing for nearly a week. This last day or so it has been getting ominously near. The battle is between Yunanese forces and Szechuan. The former left the city about ten days ago and the latter followed them up to a line of hills to the eastward, which we can see on a clear day from the university campus. There the struggle has been going on for some days. There are at least 1000 wounded in the military hospital in this city, and well over one hundred in the Canadian Methodist Hospital. Our university doctors are all busy caring for the wounded.

Fortunately the cholera which carried off thousands of people this summer has abated and thus we are relieved of one scourge by the time the next begins. One of the ugliest features of the whole business is that the soldiers are impressing men as burden bearers for the military. So men in the country run off and hide, even though the rice harvest is ripe unto gathering. This is very serious; for it has sent up the price of rice and it endangers the whole harvest in the richest province in China. To see the yellow grain lying in the wet field where it will soon begin to sprout, and to know that thousands of these people never get more than one meal a day, makes one's heart sick.

All this trouble, together with an increase in brigandage and unsafe travel, may seriously affect us. What I mean is that it may not be possible for us to travel in the province; that our students cannot get to their schools, and that money may become very scarce. I don't wish to sound any note of alarm, but we may as well face facts and be prepared for a restricted area of work for some time. But we always have a lot of work near at hand that clamors to be done.

—Joseph Taylor.

Cholera in the Mission at Shanghai

Cholera conditions are still serious in Shanghai, the dread disease taking its toll of white people and natives alike, writes President F. J. White of Shanghai Baptist College. Dr. Webster and his two children, Miss Elizabeth Kethly, Mrs. Westbrook, who had been in Shanghai only eight days, and Mr. Y. P. Chen, acting vice-president of the College, were taken ill on the same day. Mr. Chen survived only twenty-four hours and Mrs. Westbrook died after several days' illness. The others are on the road to recovery, though it will be some time before they will be able to return to their school work. It was on the very day of the cholera visitation to the Mission that Dr. and Mrs. H. W. Decker, new missionaries to the field, arrived at Shanghai. Realizing the conditions Dr. Decker gave up all thought of beginning his study at the language school, as was originally planned. He found a terrible medical situation, but is making heroic efforts to meet it.

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MISSIONS

VOLUME 12

JANUARY, 1921

NUMBER 1

Missions' Wish for You—A Happy New Year



IN THIS January issue we give the place of emphasis to China, that land of marvelous contrasts and changes in which we cannot fail to be interested if we have any thought for the future development of civilization. We present China from many different angles—that of the observer, the traveler, the missionary, the physician, and the societies. It is a peculiar pleasure to give the thoughtful view of our traveling correspondent, whose summary of the political and religious conditions can be relied on. We withhold his name for the present, because guessing is sometimes more stimulating than knowing. We expect more from the same reliable and informing source. Mrs. Bousfield has the literary touch, and "How Christ Came to Vong-Hiong Valley" is one of her best pen products. The review of Mr. Murdock's sprightly book is just in time for the number. Mr. Liu's filial devotion to his mother puts a tender touch to an unusual subject. The medical missionaries have no trouble in making out their case, for the need is appalling. The story of Mrs. Chang, told by Miss Jones, is in itself an epitome of the Chinese woman's life, and like all the sketches makes one deeply grateful that American Christians have the opportunity to give to China a gospel that will reconstruct and remake from the foundations up both the domestic and the public life. You cannot read this issue without a new realization of what the Christian missionary has meant and means now more than ever to this New China, with its four hundred millions of people. Note what Minister Wellington Koo says in his truly remarkable statement, and realize that he is a product of Christian missions. Thank God you were born in America, and resolve to do your part to make China as free, with open doors of opportunity for all classes of her teeming population.

Mrs. Aitchison has taken up the matter of the Chinese in our own country in her "Winter Tour," which calls attention to another phase of the evangelization problem. Our political treatment of the Chinese and Japanese puts the Christian missionary—and indeed the Christian

citizen—in a difficult position. In dealing with this, as with all phases of the race problem, infinite patience and the wisest statesmanship, imbued with the spirit of Jesus Christ, are demanded. Let us pray that a right solution may be found—and then strive this New Year to get the race prejudice a little more under subjection in ourselves. Perhaps the work of Christian Americanization must begin nearer home than we commonly think.

This issue is not all given to China by any means. That idea of National Thrift Week ought to take hold of our church people—there is a great educational feature and possibility in it. We hazard the assertion that simply saving at points of needless and useless if not extravagant expenditure would provide all the means necessary for our churches and missionary work. Thrift is certainly worth seriously thinking about, along with the obvious lessons of Christian stewardship. Even the thriftless like to have other folks thrifty, so as to have somebody to fall back on in time of need. We advance a step in "The Career of a Cobbler," and approach the end of the true history of a home missionary on the frontier.

Suppose you look somewhat carefully over the pages devoted to news from the World Field, and note what a wide range of interests you find represented. Go on through the World Wide Guild and Children's World Crusade and realize that this is the Christian development of young life, preparing a missionary generation for service. Get the practical suggestions of the Open Forum, and tarry for a little with The Book of Remembrance, with its call to prayer and meditation. Then tell us how to make these pages more helpful and inspiring and effective. That is exactly what **MISSIONS** wants to find out, and begins with the World Field and subsequent pages.

In this January issue we think it a fitting time to appeal to pastors of those churches where there are no **MISSIONS** clubs for aid in securing a competent club manager and then further assisting by speaking a word from the pulpit. We hope the pastors generally will take Mrs. Montgomery's exhortation to heart. The pastor is the key-man in this as in all other affairs of the church.

Remember that there is but one post-office address for **MISSIONS** now—276 Fifth Ave., New York—an address that ought to be familiar soon to all Baptists.

How Christ Came to the Vong-Hiong Valley

THE GOSPEL THAT CAN SAVE THE SCHOLAR FROM SIN AND THE OPIUM HABIT, BRING FIGHTING CLANS TO PEACE, AND WOMEN TO HOPE AND JOY

BY LILLIE S. BOUSFIELD, OF SUNWUHSIEN, CHINA

PART I

MANY years ago, there waited in the city of Chao-Chow-Fu a great scholar, and his name was Kuo-Yu-Phin.

He was a man of high scholarly attainments, and had social standing and influence. He belonged to the powerful "Kuo Clan," and lived in the Vong-Hiong Valley. He waited at Chao-Chow-Fu from day to day for work from Peking, which would send him forth to some part of China as a mandarin (ruler).

He dreamed and he planned, as he waited, for the future seemed inviting to him. But one day China became a republic—and his future was completely changed. The Manchu dynasty went and China entered into a new regime. The queens went, and the old order of events passed, and Mr. Kuo-Yu-Phin turned his face toward the southeastern part of the Kiang-Si Province, with its glorious hills and towering mountains, and went home to his clan and his friends in the Vong-Hiong Valley.

This valley extends for fifty miles between high mountains and is the home of many ancient families of aristocratic origin and they are very proud of the scholars and rulers along their line of ancestry.

Their homes, many of them, are like castles, and fortresses are built in the side, where clans went for safety in times of disturbance, and from the holes in the top were thrown boiling water and stones on the heads of their enemies, who surrounded them below with long, sharp, glittering knives, spears, and daggers. For over ten years war waged between two of the clans in the valley: the Kuo Clan and the Vong Clan, and so they were bitter enemies; they sometimes met together in open combat, and the results were always disastrous.

No one had ever been able to make peace between them, and so the matter grew more desperate.

The leaders in the valley were opposed to Christianity and years before had strongly opposed its entrance among them. And so the days came and went, and the months rolled by.

One day my cook came to me and said that if I could get hold of Mr. Kuo-Yu-Phin I would get hold of one of the most influential men in that part of the province. He was a great leader among the *literati*, and would be a power.

It seemed like a fairy-tale because we are afraid to expect that God will do great things, and so we do not attempt them for him. But the days came and went, and the months rolled by.

One day a message was received from Mr. Kuo-Yu-Phin through Cham Siew-Sang, one of the preachers. He was sent to ask the missionary teacher if he had any "Western medicine" that would cure

him of the opium habit. A meeting was arranged between the missionary (Dr. Bousfield) and the great scholar.

Under the influence of sympathetic interest in his condition, the scholar opened his heart and told about his life and his struggle against the opium habit. He had struggled against it for over ten years, but was helpless under its power and longed to be free.

The day was set when he should begin to be cured. The faith on the part of the missionaries, which had been no larger than "a grain of mustard seed," began to increase, and much prayer was offered for Mr. Kuo-Yu-Phin.

He stopped temporarily in the Clan House, not far from the Chapel. A Clan House is built by members of the same clan, and is used as a hotel for the convenience of relatives of the same surname.

Mr. Kuo-Yu-Phin and the preachers were back and forth from one place to the other, and when Mr. Kuo was able he was present at the family prayers at the Chapel. He read much Scripture, and with the preachers held many discussions relating to Christianity.

But it was a hard struggle under the most favorable circumstances, and one midnight the crisis was reached, when the fiercest battle was being fought, and he sent someone into the Chapel to call Mr. Cham, the preacher, to come in and pray for him.

Mr. Cham arose, and dressed, and taking his Bible, went in to the scholar, and talked with him about the power of Jesus Christ to do all things, and prayed for him, and he prayed for himself. The prayer reached the "throne of grace" and brought an answer, and he was quieted and comforted, and went to sleep. The crisis had passed, and he began to recover, and he had come into contact with the Great Physician, and a deeper healing had taken place in his soul.

When Sunday came he was at service, and in the front seat, to the joy of everybody. Before the close he was on his feet, and turned and faced the congregation, and told them about how God had heard and answered prayer, and that he believed in him, and from henceforth would serve him, and be a Christian. Great was the rejoicing all around for answer to prayer, and the power of the gospel.

He continued to study the Bible, and to "grow in grace." One Sunday afternoon there was a brief prayer service held in the Chapel, and there were present Mr. Kuo-Yu-Phin, and Captain Sung, our military man, who, with his wife, had also been brought under the power of the Holy Spirit and had learned to love and serve Christ. Then there were Christians and inquirers, and forming a line, everyone following, the Doctor leading with others, and

Sister Chrysanthemum and I following, we went through the streets, out through the South Gate, and down to the shining river, which flows past the "City of Long Peace," with the hills and mountains on both sides. It is the source of the East River, which flows down through the Kwang-Tung Province and passes near the great city of Canton.

Winding through the rice fields, on the narrow paths, we found a convenient place, and the multitudes stood on both banks of the river to witness the great scholar and the military mandarin "join the Jesus religion." As the Doctor stepped into the waters, leading these two noted men, the Christians on shore sang, "Happy day, happy day, when Jesus washed my sins away."

In the presence of a great many people these two men were "buried with Christ by baptism." Mr. Kuo-Yu-Phin again turned his face toward the Vong-Hiong Valley, but very differently this time from the time when he returned from Chao-Chow-Fu. When he returned to his home and friends, among the castles and fortresses, the people began to see the "Jesus religion." And again the days passed, and the months came and went.

PART II

Away down the Vong-Hiong Valley stands an old castle with a fortress in the side. Three hundred people live within its walls. It is owned by the Liu family.

A sick man lived here, and he had suffered many things at the hands of many physicians, and was no better.

He had heard about the fame of the medical work in the "City of Distant Peace," and knew about Mr. Kuo-Yu-Phin, so he sent word to the pastor-doctor to see if he would come over to him, and give him an examination and prescribe for him.

The Doctor never refused anybody, so got ready and went over the mountains and arrived at the Liu castle toward evening. He found out what was the matter with Mr. Liu, and gave him some medicine, and then devoted his time and attention to the multitudes who came, with their aches and pains and their various diseases, to see him.

He ministered to the sick and suffering, and the preacher gave them the gospel story, and distributed and also sold tracts and portions of Scripture.

The people marveled at the Doctor's skill, and patience, and love, and wondered what it was that made him do this without any remuneration. The preachers and colporters, as they went over to the valley from time to time, told them that it was because he was trying to follow the example of Christ.

They literally saw the "Jesus religion," and it began to take hold of their hearts.

People got well, aches and pains were relieved, lives were saved up and down the Vong-Hiong Valley, and after a while they not only wanted the pastor-doctor, but they wanted his religion, and a Chapel was opened on the main street, and it was always crowded with scholars and prominent men, who bought Bibles and hymn-books, and began to use them.

Mr. and Mrs. Cham (the preacher and his wife) were sent over to live among them, and the Chapel was not large enough for the congregations, and sometimes part of them stood out on the sidewalk. A Chinese Chapel is a very convenient place and many of them can be opened right on the street. One day, one of the Vong Clan who owned a tea-house opposite the Chapel, seeing the cramped conditions of the little Chapel during services, offered to rent his tea-house for \$1.00 a year. Now the Vong Clan and the Kuo Clan were deadly enemies, but there had been no fighting since the Chapel was opened.

The tea-house was rented and fitted up as a Chapel, and a grand feast was given, to which the gentry and scholars up and down the valley were invited. But this was not large enough, and the congregations were composed almost entirely of men; nothing could induce the women to attend meeting, though the husbands begged and implored them, and also scolded and threatened them.

Mr. Kuo-Yu-Phin came to see the writer about it, and to ask if I would not go over there myself, and visit the women, and hold meetings among them. I promised that I would do so, and set the date. The trip to Vong-Hiong is a beautiful one, over three mountains, and takes a whole day, but when it is stormy it is a very difficult journey, which proved to be the case when the writer went there for the first time. Then the chair-bearers usually made a great many remarks when they were obliged to carry me any great distance, declaring that I was "very big and fat." On this occasion they put down my sedan-chair when we reached the highest peak, and refused to go a step farther. So I walked the rest of the way, which was seven miles, in the pouring rain, and the mountain pass in many places was very narrow and very slippery. The water gushed from the mountainsides with a terrific roar and in the darkness, drenched through to the skin, Sister Jade and I pressed forward. At last we reached the valley, and then the street, and then the Chapel where some of the brethren were still looking for us.

They set off strings of fire-crackers, which aroused the whole place, and many people came running through the rain to see us, and give us a welcome.

They had plenty of hot water ready for us to take a bath, which was most refreshing. The only difficulty was that the rain was wet with which we were soaked, and the hot water was wet, and our clothes which we put on were wet.

Then we sat down to a supper prepared by Mrs. Cham, and the brethren gathered together downstairs for a meeting, and the hour was very late.

I took my Bible and hymn-book, and with Sister Jade went down to the brethren. I read a little Scripture and we prayed around that the Holy Spirit might be among us in great power. Then I explained to them that I needed their cooperation, and that it would be impossible for me to go up and down the valley to every house, but that they must bring the women in the families to me. And so the meeting ended, and all went to their homes, and I went to sleep in my wet bedding, but did not catch cold.

PART III

The next morning was beautiful, and the rain had gone, and the day's work began.

The brethren came to see me, bringing with them their wives, mothers, and other women in the family, and those dear, blessed women did not come empty-handed. You would not have thought so if you had seen the chickens and such things around the Chapel. The table upstairs was piled with various things for me to eat, such as eggs, cakes, pork, etc.

We received the women and served tea to them, and told them why we had come there and talked to them about Christ, and invited them to service in the evening.

The day was filled with the reception of callers, but I managed to steal away for a while, to go over to the home of Mr. Kuo-Yu-Phin and meet the women of his home, and hold an evangelistic meeting there. Then a man who lived in a large castle near the Chapel prepared a grand feast in my honor, and it lasted a couple of hours, only I did not eat every moment of that time.

Now Chinese women, as a rule, do not go out in the evenings to mixed meetings, and some of the brethren were fearful that they would not come out to the meeting in the evening, but when time came for the meeting and I stepped over from the Chapel to the tea-house, it was crowded with women. There were also men, and the place was so crowded that the audience crowded around on the sidewalk outside. Some of the men put up ladders against the house opposite, and stood on the rungs, in order to see and hear what was going on.

I had prepared three hearts—that old illustration of the black heart and the red heart and the white heart. The black heart was pasted on a large sheet of white cardboard, and in Chinese characters there were printed many different kinds of evil deeds coming from it. The red heart covered the black, with

all of its sins, and the white heart went over everything.

I explained to the audience why I had come to them, and told them about Jesus Christ, his birth, his life, miracles, teachings, death, and resurrection. Then the blackness of the human heart was talked about and the cure for sin and the hope of heaven.

After I was through Sister Jade went over the talk which I had given, explaining it more in detail, and Mr. Cham spoke along the same lines. The power of the Holy Spirit was present, and no one wanted to go home; they wanted to hear more and still more.

Before they left that evening practically every woman had decided to become a Christian. Afterward they were all baptized. But after the meeting that evening they stood in groups out on the sidewalk and one said to the others, "When the Uuk-Sz-Nyong (my title) was talking, I counted up, and I have at least five of those evil deeds." Another remarked, "Ah-yah! I counted up at least six or seven."

Some had more and some less, and for weeks afterward they talked it over and over, until the conviction of sin had taken deep root, and they longed for the blood of Christ to wash it all away.

The results from the first trip were far greater than the fondest dreams and anticipations. Other trips were made, homes were visited, meetings were held up and down the valley, and the "people who sat in darkness saw a great light."

The Kuo Clan and the Vong Clan made peace, and members of each clan meet together in the same Chapel and worship the same God and believe in the same Christ.

The only real solution to the peace problem is the gospel of Jesus Christ.

Today there stands in the Vong-Hiong Valley a beautiful new Chapel, and the gospel of Jesus Christ has transformed many places into the "Garden of the Lord."



A Chinese High Official's Testimony

Wellington Koo, the able Chinese Minister who has recently gone from the United States to Great Britain says: "Even more significant than the trade relations between China and the United States has been the work of American missionaries in China, than whom no class of foreigners is more friendly, sympathetic and unselfish in their attitude toward the Chinese people. The spirit which has underlain and still underlies the relations between China and the United States is nowhere better illustrated than in the devotion of this comparatively small body of Americans to their useful services in China and in their readiness to uphold the cause of justice and fairness.

"As religious teachers, they have made the Christian faith known to the countless millions of Chinese who had not heard of its truths before and thereby gave them a new hope and a new source of inspiration. It is impossible to estimate how much happiness and comfort they have brought to those who found life miserable because of its wanting in spiritual vision.

"For the introduction of modern education, too, China owes a great deal to American missionaries. It is a general conviction on the part of the Chinese people that through their translation into Chinese of books on religious and scientific subjects, through their untiring efforts in establishing schools and colleges in China, and through their work as teachers and professors, American missionaries, in cooperation with those from other countries, have awakened the interest of the Chinese masses in the value and importance of the new learning. To a great extent the present widespread educational movement in China is traceable in its origin to the humble efforts begun a few years ago by the Christian evangelists from the West.

"In the field of medicine in China American missionaries have rendered an equally important service. Their hospitals and dispensaries not only give shelter, comfort and peace to hundreds of thousands of the sick and suffering, but also serve as centers from which radiate with increasing luminosity the light of modern medical service.

"Closely allied with, and yet distinctly different from their work as messengers of the Gospel is the influence of the missionaries as a factor in the social regeneration of China. Many of the epoch-making reforms, such as the suppression of opium and the abolition of foot-binding have been brought about with no little encouragement and help from them.

"Nothing which individual Americans have done in China has more strongly impressed the Chinese mind with the sincerity, the genuineness, the altruism of American friendship for China, than the spirit of service and sacrifice so beautifully demonstrated by American missionaries."

This excellent portrait of Minister Koo was taken at the time he became the Chinese Minister at Washington. He is unquestionably one of the ablest and best of the young men and leaders in China today. He is a living witness to what the Gospel of Christ can do for the soul of man. Wherever he goes he makes friends for China by reason of his winning personality.



Seeing China Through American Eyes

THESE EXTRACTS FROM LETTERS BY A TRAVELING CORRESPONDENT, A KEEN AND RELIABLE OBSERVER WITH UNUSUAL OPPORTUNITIES, ARE FULL OF THE INSIDE INFORMATION JUST NOW ESPECIALLY VALUABLE

From Tientsin, North China.

THE ripest field in China today is the students. I have never known anything like it before anywhere. The responsibility for the great crisis in the nation has been accepted by the students from one end of the country to the other. A wave of patriotism and altruism has swept over them, making a ripe field for evangelistic effort.

In Taiyanfu, the capital of Shansi, we had what was in some respects the most remarkable student gathering I have ever attended. Governor Yen has built an enormous hall in the city, which he calls the Self-Examination Hall. He is recognized as the best Governor in the country. He is a strong Confucianist and has done everything imaginable to press upon the people the moral teachings of the Chinese classics. He has even covered the telegraph posts of Taiyanfu with mottoes and has published a series of books for different classes of society with a view to improving the morals of the province. As a part of this plan he has erected this immense auditorium, and once a week expects the students and professors of the city to come to it and spend time in meditation.

Through the influence of Mr. H. H. Kung, a lineal descendant of Confucius, this hall was placed at our disposal for a student meeting. All the students of the city were ordered to attend. This included 1,500 from the Normal College and 500 from the University. It was a marvelous sight to look over the vast expanse of the hall and see a great sea of faces looking up from the blue uniforms of the students. President Wang of the University estimated there were 4,000 present and 800 or more were turned away at the doors. Such a meeting affords a great chance to bear witness to the truth. The eagerness of the students in this large gathering was similar to that in the smaller and more intimate meetings.

A meeting on Wednesday afternoon in Peking seemed even more significant. A reception was extended us, to meet the members of the faculties especially of the Government institutions. Some of the people who are most affecting public opinion in the nation were present, including the most powerful personality in what is known as the Renaissance Movement—Chancellor Tsai Yuen Pei of the National University. He and a small group in Peking are the leaders of the new thought of the nation. After the reception I had an opportunity to speak to them for an hour on the lessons from the European situation to the educators of today. It was one of the opportunities of a lifetime.

On the Yellow Sea, China.

I am writing at the close of a trip from Shanghai to South China. The days have been too crowded for writing. For example, in Amoy we spent four days of between fourteen and eighteen hours each of receptions, dinners, meetings, conferences. There was a three hours' reception at the Board of Trade given by the mayor, the president of the Board of Trade, president of the Educational Association, and the American consul. Then there was a dinner by the mayor; another by one of the wealthy

Chinese citizens; a meeting of students at which public and private schools closed to bring their students *en bloc*; a meeting for all the missionaries of Amoy; a meeting of the Y. M. C. A.; gatherings of Christians filling the three largest churches; a special meeting in the Association building for the merchants of the city—these were some of the events that crowded the days.

A delay in the boat made us miss three of the four days planned for Foochow, but we had time for dinner with Governor Lee in his yamen in the evening, and spent the afternoon in conference with the leading professional and business men of the city.

The visits to Hongkong and Canton vied with those in Foochow and Amoy in intensity of work and opportunity. We had a meeting at Canton on a flower boat with its trappings of almost barbaric splendor of gold decorations, scores of chandeliers and hanging lanterns, and mirrors framed with black wood inlaid with mother-of-pearl. To complete the oriental setting you must imagine it on the Pearl River with its picturesque surroundings of boats of every imagined and unimagined form and size. We were away from telephone calls and all interruptions.

Canton is a new city. Miles of magnificent boulevards of from eighty to ninety feet are being driven through the city, houses being ruthlessly torn down to make way for them—a fact that is typical of the whole spirit of progress which pervades the city. Enormous department stores that would do credit to any American city have taken the place of little shops on the Bund. There is no institution in the city more alive and ably led than the Y. M. C. A. Its building is most charming. One enters from the street into a tropical and oriental garden of great beauty and sees the building through flowers, palms and other tropical plants.

We had evangelistic and other meetings in Hongkong, and I have never known greater opportunities for evangelistic service.

THE POLITICAL SITUATION

The Chinese Eastern Railway, Harbin to Chang-Chun, Manchuria.

We leave Mukden tomorrow for Korea and Japan. We have had a few days more than three months in China. They have been three months never to be forgotten, filled to overflowing with interviews, board meetings, evangelistic addresses, audiences with officials, gatherings of missionaries, conventions, caucuses with leaders, conferences with social workers, receptions by boards of trade and other bodies, gatherings of faculty members, retreats, dinners, deputation meetings on boats and trains, journeys by land, sea and river.

This is a good time to give you some impressions of my stay in China. Realizing that the political situation is critical and has a direct and important bearing upon all missionary and Christian work in China, I have taken some pains to study it. I have had scores of interviews with officials and met the leaders of all political parties. These include President Hsu Shih Chang, ex-President Li Yuan Hung, Dr. Wu Ting Fang, Tang Shao Yi, Sun

Yat Sen, C. T. Wang, twelve governors, officials of the Chinese Maritime Customs, Chinese Postal Administration, Foreign Advisers to the Chinese Government, Chinese newspaper editors, foreign correspondents, and others who could throw light on the situation.

Politically, China is in a bad fix. The provincial military governors are largely in control. For the most part, they are the leavings of the Manchu dynasty and the military regime of Yuan Shi Kai. They are not elected by the people, but appointed by the central Government. Each has his own army. They are largely independent of Peking and of each other. The country has temporarily slipped back to feudal days. It is made up of some ten or fifteen semi-independent and semi-hostile baronetcies.

The central Government at Peking—which means the particular military clique holding at that time the balance of power—has lost the confidence of the country, and finds it impossible to float a domestic loan. It is also powerless to collect sufficient revenue from the provinces. It must resort to floating loans on ruinous terms, or to the selling for a bagatelle of priceless privileges to foreign syndicates, and thus, in some cases, compromising the very sovereignty of the nation.

You will naturally ask, are there no patriotic, unselfish leaders having in some measure the confidence of the people? If so, why do they not arouse the people to revolt against such a situation? There are such leaders and they could arouse the people; but they are held back by the fear that a revolution of any kind would expose the nation to foreign aggression which, at this time, China is not prepared to resist.

NEW CHINA—THE BRIGHTER SIDE

The political picture is dark, but this is not the whole of the story. There is a brighter side. The Chinese people in the past five years have rediscovered themselves. When I first reached the country last January, all my friends began to say to me, "You will find a new China." I noticed magazines on news stands with such titles as "The New Young Man," "The New Education," "The New Learning." To be popular a thing had to be called "new." This puzzled me, and I finally said to a friend: "I have been talking for the past five years about the New China; I have been telling how China had changed more in ten years than in the preceding 2,000 years, and yet I am now told on every hand that the China of five years ago is not New China. What does all this mean?"

He replied: "The change to which you refer is a political one—a change on the surface. The change which has taken place in the last five years is a change of heart—a new spirit. I find the new spirit everywhere."

In spite of the political divisions to which I have referred above, there is a new spirit of national solidarity. During the Japanese war, the troops in middle and southern China refused to go North to fight because they did not consider the nation at war, but only the Northern provinces. A few years ago, interest in the Shantung question would have been confined largely to the inhabitants of that province. Today every Chinese is as keenly alive to the Shantung issue as if he were a Shantung man. Anything of importance which affects one part of the country is felt and appreciated in all parts. The most familiar sign on shops over the whole country is "We sell National Goods." Until five years ago, the most widely spoken language of China was always referred to as the Mandarin or official language; today it is called the

National language. There is a striking demand on the part of the newspapers for national news as contrasted with local or international news. The nation-wide movement to develop the interests of the country and place China in an independent position commercially is promoted by an appeal not to financial gain but to patriotic motives. It is difficult to overstate the contrast with ten years ago.

CHRISTIANITY CHINA'S ONLY SALVATION

I find also a new sense of moral and spiritual need. Soon after we reached China I asked one of the leading officials of the south, "Why don't the south and north get together? Can't you see that this division is injuring China in the eyes of the world?" He replied, "I can tell you in one word—Selfishness; selfishness north and selfishness south!" "What is your remedy?" I inquired. He answered, "I am convinced nothing can save China but religion." A prominent merchant in Tientsin said to me, "I am not a Christian and am too old ever to become one; but I am thoroughly convinced that there is nothing but Christianity that can save China. If Christianity does not save it, China is lost." The most influential magazine among the non-Christian intellectual leaders in the country is "The New Young Man." The leading article in the February issue is by Professor Chen of Peking Government University, who is not a Christian. The subject is Jesus Christ. He says: "We do not need to ask teaching of theology, and will not trust to any ecclesiastical ceremonies, nor do we need to emphasize any sect; we will go direct and knock at the door of Jesus Himself. We will ask that we may become one with His lofty and great character and with His warm and deep feeling." I have never addressed in any country nor at any time audiences so responsive to an evangelistic appeal as in China at this time.

There is also a profound and almost universal sense of national peril and a determination to save the country. The phrase which one hears literally on every side is "Save China." Mention these two words in an address anywhere to any class of people, old or young, male or female, educated or uneducated, and you hold them as long as they think you have anything to contribute to the solution of the question. In great characters plastered on city walls and other conspicuous places; in characters of gold engraved on rings, and painted on fans, one is constantly seeing the words: "Remember China's Shame," referring to Yuan Shi Kai's yielding to the twenty-one demands. The uprising of practically the whole student body in the "Student Movement" was another indication of the same fear and determination, and awakened a new consciousness.

With this new sense of national solidarity, this desire for national unity, there is an opening for moral reform movements, and for the Christian forces in China such as has not before been known. Having visited twelve of the eighteen provinces and seventeen of the larger cities, I have been able to get a fair grasp of the conditions. The people have become convinced that the real problem of the nation is a moral problem, and the more discerning leaders see that beneath moral reform is the need for religion. It is Christianity's hour in China. If all the Christian forces, foreign and native, can heartily unite and move forward with proper reinforcement and united support from the home base, the outcome will not be in doubt.

"China the Mysterious and Marvelous"

EDITORIAL REVIEW OF A BOOK THAT IS WELL WORTH READING

THIS is the title of a book by Victor Murdock, who after his career as editor, journalist and Congressman, is at present chairman of the Federal Trade Commission. Whether for purposes of trade investigation or whatnot he made a trip to the far interior of China, saw with the eye of a trained and keen observer, and gives us the results in his own breezy and altogether unconventional way. To our taste the book would be more attractive if less slangy and given to smartness of style; but this does not obscure the conclusions of merit and the underlying value of the testimony concerning the work of the Christian missionaries and the only hope of Japan and China—Christianity. This testimony is very striking, and given in a manner sure to attract the attention of those who usually would not heed such statements.

For instance, in the first chapter, which is given to Japan as the vestibule to China, he declares that the organized labor men of America would gather together and all go to church, if they could have seen what he saw in Tokyo, Kobe and other places in Japan. Then he explains by showing how it is all different, how Japan must either do justice to labor and do it on our standards or else all the world suffer. Then he adds: "This thought struck me like lightning out of the blue—that the Orient must either take over Christianity and democracy or the West will have to make a fight for it. For you don't get very far into the Orient before this Christianity idea strikes you like a slap in the face. The East can use all the mechanical devices which make for progress as easily and effectively as the West—but these mechanical devices cannot be absorbed into society and assimilated by society without Christianity and democracy." One does not often find so graphic a statement of what labor owes to Christianity, or such a conclusive word picture as that of coaling a vessel by men, women and children at Nagasaki. The close of this chapter is too good not to quote:

Several people told me that this was one of the "most interesting sights" in the East. I went up to Bishop Robinson of the Methodist Church (he is bishop of India) and asked: "What do you think of this?"

He said, "I think it is awful."

I asked, "Was it ever intended that man should be a beast of burden?"

He answered, "It never was."

And it never was. If there is any un-Christian country in the world that doesn't make him one, I never heard of it, and if there is a Christian country where the tendency is not always away from that condition, I do not know where it is. It was that thought which gave me the fancy about the labour union men storming the churches. Christianity is far and away their best friend.

I believe the East will take Christianity. Of course, the missionaries are few among the millions of the East, and they have a hard time getting their seeds to sprout. But they will sprout. It is a little leaven, but it will leaven the whole lump. But if the East rejects religion which has dignified labour, then there is coming an industrial war which will shake the world. Japan is leading the way for the Orient to throw its teeming millions into machine production—without limitation on hours of labor or restriction on age of workers, and free from the cost of decent conditions. Against this flood of production the West must protect itself, but it must also preserve that which has given labour its

right—that is, Christianity. The best way to preserve it is to inoculate the East with it.

On the ship coming across the Pacific a good deal of caste develops. There are a good many missionaries abroad, and those who are not missionaries are terribly afraid that somebody will mistake them for missionaries. There is, quietly and under cover, a lot of fun poked at the missionaries by the commercial class.

It rather amuses me. For I think I know that the East would eventually eat the West up, industrially and commercially, were it not for these quiet, praying, hymn-singing folk, these self-same missionaries.

We shall have something more to say about the Japanese vestibule at another time, but just now have to do with China. Arriving in Shanghai on a big Chinese holiday, Mr. Murdock's first find was that the common denominator for China and America is childhood. China is in her childhood—first or second, he was not sure which. His first unescapable impression was noise. Then he saw the worshipers burning their little pieces of paper before the "soldier josses," and childhood imagination was the only solution he could find for such action by mature human beings, good tradesmen, honest and faithful—until another idea came to him—"how our modern civilization turns gold and power and place into idols and gets down on its marrow bones before them—and I quit." Such ideas are salutary when one is judging the foreigner.

The traveler was bound for Chung-King, and tells amusingly how he finally got there via Hankow and the Yangtse gorges by keeping on going, against all kinds of good advice as to the dangers and impossibilities of it. Between Hankow and Shanghai he saw "what is to my mind the most beautiful agricultural country in the world." As for the Yangtse he believes that whatever foreign nation seizes it will control China—but we trust no foreign nation ever will be allowed to do that. He thinks China hasn't done much for the wonderful river. At all the larger points were groups of familiar tanks, with a sign above bearing two Chinese characters which translated mean "The Beautiful Oil Company," there being no Chinese word for Standard. "The Standard Oil establishments are by far the niftiest things one sees in the Orient—they spell order, cleanliness and—light. And China needs light."

You can't help being interested as you travel with this companion who both sees and puts things—differently from most tourists.

He has a suggestive chapter on Absorption a Chinese Specialty, and what it signifies to have a people of four hundred millions firmly convinced that they will absorb anybody and everybody and need not worry therefore. What has been described as an attitude of gigantic apathy or national docility he sees as national persistence and tenacity. China will remain China, through all transmigrations and transmutations. "The Chinese maintain that they are right in everything, and preserve themselves nationally by this method." Here he overlooks the transforming power of Christianity, which has brought the Chinaman into the circle of common brotherhood and can change even China.

The wrongs of Chinese women appealed strongly to Mr. Murdock, and his chapter on this subject will lead

the reader to agree with him that his "indignation of soul is justified." "I wish I could live long enough to see the women of China rise, demand their rights and take payment in full for centuries of cruelty." Here again, there is no permanent help save in Christianity. We agree with him that time will bring the Oriental woman her emancipation—nay, is bringing it rather rapidly. Republicanism is bound to "start something in the kitchen."

The trip up the Yangtse to Ichang, through the bandit country, is interesting travel reading, and Ichang is picturesquely described as a station without a railroad—typically Chinese turvey-topseying. Missionaries who have made the trip time and again through the gorges will enjoy the vivid descriptions. More interesting to us, however, is the chapter telling how a Methodist missionary, Ray Torrey, a newspaper reporter when converted twenty odd years ago, for ten years past stationed as missionary at Tzechow, saved his city and the lives of many people by his strategic invention and use of a big church flag with inscription, "The Church of the Gospels." This proved the flag of truce that saved the day. It is a fine story, matched by the remarkable work which our missionaries did in similar circumstances at Chengtu in the period of revolution.

You see that the book is full of human interest. The commerce of Szechuan Province is described intelligently, and the lack is seen—associated effort of the right sort. In a chapter on A Strange Ceremony, at Hua Ngai Hsu temple, near Chung-King, the author reveals his inner self in a fine passage on "humanity's age-old hungry reach out of the finite into the infinite." "The thing of strongest proof is that which cannot be proved, and to the end of time Faith stands in the first place, not Fact."

A chapter describes China's Enemies—Dirt and

Graft. An American physician in Chung-King for twenty-five years told him seventy-five per cent of the population die in infancy. Clean up China, physically and officially, and the new republic would stand forth. You see how the author goes on, touching on China as neighbor to Thibet, wages and living costs, aspects of Szechuan life, the Chinese printer, superstition and statescraft, new governors and the old regime, closing with the promise of Christianity to China. The author believes the Chinese Republic will make a go of it. Established in weakness, Yuan Shi Kai's ambitions and death really restored the Republic to its friends and gave it prestige among the people of China; and the European war helped to solidify it. China is still intact, he says, and every day it is becoming more difficult for her enemies to break down China's confidence in herself. Times are fairly good for China—where tens of thousands are born and die hungry. (This was written of course before the present evil days of cholera in West China and famine in North.) "This is China as I have seen it—an ancient civilization struggling to keep afloat as a new democracy—and doing it by main strength, awkwardness and luck. But she is doing it—and if she succeeds there is coming into the world for four hundred million human beings a greater measure of happiness than they and their ancestors for four thousand years have ever known."

"The big outstanding fact in my mind in conclusion is this: The two foremost elements of the world are the doctrines of Jesus Christ and democracy. To me they are one and the same; making the leaven which must eventually leaven the whole lump, East as well as West."

The volume is published by the Fleming H. Revell Co., with illustrations. If this review leads to its reading in full, the purpose of the reviewer will be accomplished.



WOMEN WORKERS COMING FROM WORK AT THE SHANGHAI PRESS

One Hospital for Two Million People

BY C. D. LEACH, M.D., OF HUCHOW

DOCTOR, if it hadn't been for you I would be dead now," said a patient who was recovering after a severe abdominal operation. He had come to the Huchow Hospital suffering from an unusual and very serious condition. The operation restored him to health and comfort, and he went home rejoicing. Not only was he impressed with the power of the foreigner to give him health, but while in the hospital he heard of a wonderful religion, the keynote of which was love, and which expressed itself in service. When this man was discharged from the hospital a card giving information concerning his case was sent to the field evangelist who lived nearest him, so that the work begun in the hospital could be followed up. This man was one of 966 patients who were treated in the wards of the Huchow Union Hospital during the past year.

Medical work was begun in Huchow by Dr. M. D. Eubank, known to Baptists everywhere, who arrived on the field in 1900. The dispensary which he opened continued in operation until the two Mission Societies working in the city—the American Baptist Foreign Mission Society and the Foreign Mission Board of the Methodist Episcopal Church South decided to unite in hospital work for the sake of economy and greater efficiency. This Union Hospital has now been in operation for five years. It is located in a rented Chinese building not at all suited to its needs. To say that it is damp and dark and dirty, unheated in winter and unventilated in summer does not convey any adequate impression of its unsuitability. Patients have only about 400 cubic feet of air-space each, whereas they should have at least 800 or 1,000 cubic feet. In one ward the beds are arranged one above the other like bunks on a ship or berths in a sleeping car.

Fortunately this condition of affairs is only temporary. The two Mission Boards, with the help of the China Medical Board of the Rockefeller Foundation, have promised \$100,000 with which to build a modern hospital. Plans have been drawn and preparations made for the construction of the building. Our plans call for a three-story fire-resisting building having two connected wings. It will be heated by steam and our water supply will be an artesian well. Our present water supply is from the canals, which are always filthy, but which occasionally gets so bad that we have to buy water by the boatload, as it is brought from outside the city. The water in the ordinary Chinese well is so near the surface that it is not usable, and the only way to get a pure source of supply seems to be to dig an artesian well. In our plans are included a good laboratory equipment and an X-ray apparatus. We will have a separate building for our outpatient department. The Chinese of the city have shown their interest by contributing about six acres of land close to a dense population inside the city wall. This will make an ideal site for the proposed hospital.

The foreign physicians on the staff are Doctors Manget, Nelson, and Leach, and the foreign nurse in charge is Miss Esther Hokanson. The two Chinese doctors are graduates of recognized medical schools. We also have two graduate pharmacists, one of whom acts as hospital superintendent; and an evangelist who is a graduate of

the theological department of the Shanghai Baptist College. Our nurses training school, under the efficient direction of Miss Hokanson, is developing not only the mechanical training, but the true spirit of service in a class of fifteen young men and women. We hope that another foreign nurse will soon be on the field to share with Miss Hokanson the responsibilities of her position. We are being greatly helped in the operating room end in the obstetrical department by Mrs. O. T. Logan. Since Dr. Logan's tragic death last winter Mrs. Logan has come to Huchow to be with her brother, Dr. Manget. Unwilling to spend her time in idleness she is joining her experience and talent with the other members of the hospital staff in ministering to the sick and needy, and giving force to the gospel story by service which cannot be explained except by love.

THE WORK WE ARE DOING

Having introduced our workers, let me tell you something of the work we are doing. Like most other hospitals our work is divided into outpatients and inpatients. Our outpatient clinic is held from ten o'clock in the morning until noon, five days a week. We usually treat from thirty to forty patients a day in this department, but often we have many more. The daily average number of patients is increasing from year to year. In our new hospital we are planning to accommodate from 150 to 200 patients. They come from a wide territory; many of them are from Anhwei Province, more than one hundred miles away. We are called upon to treat every disease that human flesh is heir to, but tuberculosis and hookworm rank high on our list. It is my opinion that hookworm causes more inability to work and therefore more poverty in our section than any other factor. An examination of several hundred farmers who came to our hospital with various complaints showed that sixty-eight per cent. of them were infected with hookworm. If some one could devise a method to prevent the spread of hookworm, and then teach the people to use it, he would improve the economic condition of the people of our district beyond all computation.

Many people come to our dispensary for treatment who imperatively need to stay as inpatients in the hospital. Some of them are prevented from doing so by their fear of or prejudice against the foreigner, some by circumstances which demand their presence in the home, and there are many who are turned away because the beds in the hospital are all occupied and there is not room to receive another patient. There are sixty beds in the present hospital, sixteen of them are for women. We have no separate wards for children, so we have to place them among the grownups wherever we can find space. *Ours is the only hospital operating in a territory having an estimated population of more than two million people.* Patients are usually brought to us in boats; but sometimes a stretcher is improvised from the door of a Chinese house.

We have more surgical cases than medical, and since we have no specialists to whom we can refer diseases of the eye, ear, nose and throat or other specialties it is necessary for the mission doctor to be a specialist in everything. In the past there has usually been only one

foreign doctor on the field at a time, but now that we have three foreigners on the staff we are planning to divide the work into departments so as to give each man more opportunity for specialization.

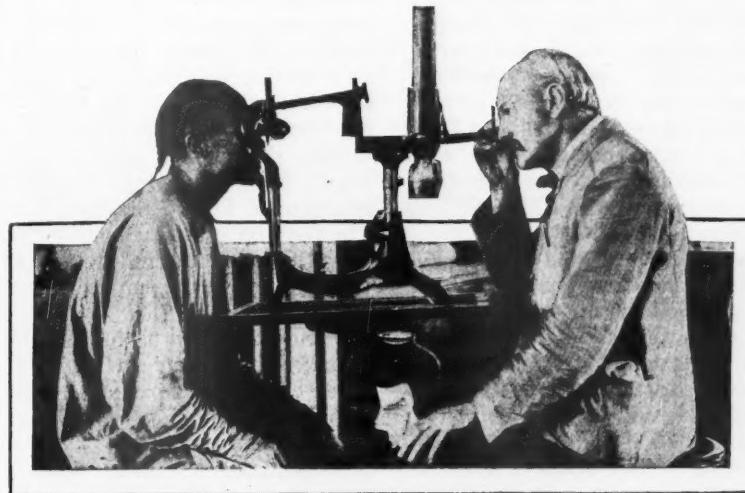
When we first began, our work was almost entirely confined to chronic cases. When persons were taken sick they were first treated by Chinese doctors, and it was only when all hopes of cure by other means were gone that they came to the foreigner. Gradually we are receiving more and more of the acute cases so that the character of our work is changing. This indicates that the Chinese have greater confidence in us. Nevertheless we still receive many cases after they have been badly maltreated, sometimes even rendered hopeless, by native practitioners. Their propensity for sticking in needles has often been commented on. Sometimes the knee or ankle joint is made permanently stiff by this needling process. The treatment of cholera by sticking needles into the abdomen is a sure cure for the cholera because the patient usually dies as the result of the treatment. One patient came to us complaining that the doctor lost the needle and couldn't get it out. With the use of a local anesthetic Dr. Shen extracted a needle as large as a small darning needle. It was sticking straight into the abdominal wall. The patient went home without suffering any serious effects from it.

Realizing the fact that it is easy to develop the material side of such a work out of proportion to the spiritual, we are trying to guard against that. Religious services are held daily by the hospital evangelist and the foreign doctors hold private interviews with individual patients. Frequently we receive news from country stations of patients who have been led to join the Christian Church as a direct result of the work done in the hospital. Dr. Nelson, our surgeon, makes it a practice to lead in prayer in the Chinese language in the presence of each patient before he goes under an operation. The patients are thus taught to know and honor the true God whose very nature is love and mercy. This may seem trite and commonplace to one who has grown up in a land of churches, but an individual who has been reared in an atmosphere of malevolent spirits who must be placated by all manner

of sacrifices, or else driven off by horrible noises, or else outwitted by shrewd cunning, is prepared to appreciate a friendly power in the sky who can overrule all the legions of evil. We do not know how many have been helped to a better spiritual life in our hospital, or how many have been converted as a result of our work. We have heard of at least thirty such cases in a little more than a year, but the actual number is probably much larger.

When we get into our new hospital building we hope to have more time to devote to the subject of Public Health Education. This phase of medical missions has not been given the emphasis which it deserves. We have been so busy curing the sick that we have not had time to try to prevent people from getting sick. There is an old saying that "An ounce of prevention is worth a pound of cure." We believe that we do far more practical good to a patient by teaching him how he can avoid contracting hookworm, or dysentery, or tuberculosis than we can by curing him after he gets sick with these diseases. Therefore we are planning to give lectures, illustrated as far as possible with the stereopticon lantern or demonstrated by the microscope or otherwise. These lectures may be given in the various schools and in the waiting room of the hospital outpatient department. We also plan to have charts on the walls of the waiting room, and literature for free distribution.

We have already made some small beginnings along these lines. One of us has lectured in mission schools from one to three times a week for more than two years. We also have literature which is given free in appropriate cases. One popular pamphlet on tuberculosis which we are using was written by Dr. K. B. Shen, one of the Chinese doctors of our staff. Although most of the Chinese people are totally ignorant of the causes of disease, there is a growing interest in the subject of hygiene. The students in particular show an eagerness to learn all they can on the subject, and there is much hope that conditions will improve as time goes on. In the meantime teaching these subjects to them gives a point of contact, and a point of contact is the first requisite for getting the gospel message to them. We are searching for points of contact, for when they are found half the battle is won.



THE MEDICAL MISSIONARY OPENS THE BLIND EYES

A Winter Tour in the Land of Sunshine

BY ESTELLA SUTTON AITCHISON

AT this season when the footloose and carefree have deserted the bleaker climates for sojourns in Florida or "Our Italy," it will be wholesome for us Stay-at-Homes to draw the curtains and attempt a little white magic by releasing our imaginations to wander here and there in the Occidental Orient. A peculiar folk whose prejudices, strong race consciousness and transitory attachments to America hold them aloof, the pilgrims from the Far East, are the most difficult of all our New Americans to assimilate. Judge for yourselves whether the missionary approach is effective.

While the warp of the following sketch may be a bit fanciful, the woof—colorful with the rich hues of the Orient—is a composite blend from the latest letters of our Baptist missionaries. Though speaking in several voices, you will catch a unity of undertone which is significant, viz.: The missionary opportunity presented by the general craving for education; the hidden hunger for sympathy, fellowship, love; the effectiveness of ministry in their own tongue, and especially by their own racial kinsfolk; the strategic value of winning the women and children; the recent accentuation of interest and attendance, necessitating our maximum effort in the present crisis.

WE START IN THE HOUSE AT THE TOP OF THE HILL

Energy, vim, interest, fun! You can feel the thrill of them as you land on the third floor of our Chinese Baptist Mission Building in San Francisco, where 150 Chinese from three to thirty years of age are earnestly engaged in acquiring an education in English. Every available spot which can possibly be occupied by a child is in use in all of the schoolrooms.

From a vantage point in the hall we stand irresolute as to which room to enter first. Sounds issuing from Miss Dietz' class at the end of the hall betray a lively discussion, for, as usual, there is something interesting going on among the junior lads at work there. Through the next doorway we catch a glimpse of Chinese young men grouped around Miss Mattley's desk, so attentive to her instruction that nothing short of a life-sized earthquake could distract them. Unconsciously we hold our breath and draw a bit nearer when suddenly a door in front of us is opened to let a tiny, round ball of a baby toddle through, and we get a momentary peep at a whole circle of such cute little black-eyed tots that our decision is made at once—or we think it is, when along comes Miss Faith Longfellow, exclaiming:

"Oh, I see I have just arrived in time to persuade you to visit my tiny first-graders before you go in there; for I know if you ever get comfortably seated in Miss Larzelere's kindergarten no power on earth will be able to move you till the last tot is gone. I think my first-graders are just as cunning, and they do feel so important and happy about learning to read and write! It is so gratifying to see how the lessons about Jesus are beginning to bear fruit in their little deeds of kindness. And there's plenty of opportunity for such fruitage in their homes, for every child has numbers of brothers and sisters. Step over here to the window. I want to show you something. There, do you see that baby face

peeping at us from the window across the way? In a few minutes every window will be crowded full of babies, laughing and playing with us in the most captivating way. Think of it! Twenty-five children in that house of nine rooms and all under eight years old. Through the same windows we often see the candles burning and clouds of incense rising as the families engage in their heathen worship. Think what it means for the children to 'shine for Jesus' in homes like those.

"Our Christian girls continue to be a joy and inspiration. I went away on my vacation last summer and left the primary department of our Sunday school in charge of one of them. What was my surprise, on my return, to find a group of girls enthusiastically engaged



KINDERGARTEN KIDDIES ON ROOF GARDEN AT THE SAN FRANCISCO MISSION

in caring for the children, even calling for them and returning them to their homes after the service! They were very reluctant to leave the work among the little children, but finally consented to go back to their own class leaving one girl as my helper. These girls are all in public school now, but being the fruitage of my former day classes are so happy to be together again.

"Oh, don't leave until I tell you about our junior boys' club. Mr. Moy, a splendid Christian Chinese graduate of Leland Stanford University, is the leader. The boys have a punching bag and are learning to box, play the mandolin and do a number of other delightful things. Most of them live in stores with their fathers, uncles or cousins, their mothers being in China; so we are glad to be able to furnish this influence for good in their lives. A year ago our day school contained only three class rooms partially filled. Now we have four crowded schoolrooms, two-thirds of our little children and a goodly proportion of our older pupils being regular attendants at Sunday school. The new year's outlook for a really valuable work among our juniors is unusually promising."

We cannot think of leaving the mission building without a longer look at the kindergarten, through whose

open door we had that curiosity-tickling peep a few minutes ago. Why, Miss Larzelere, this is quite the quaintest, most winsome posy bed we have seen in many a day. Tell us, how do you go about sowing the gospel seed?

"I am so glad to tell you," says Miss Larzelere, "that for the first time in my three years' service in the Chinese Kindergarten I have lately been able to give the children a gospel story and talks in their own language. One really needs to see how they listen to these stories to realize the amount of real benefit they get from one in their own language. At the same time, the children who have been with me for some time have learned an appreciable amount of English and they listen as attentively to my story as they all do to the interpreter. I am striving hard to learn enough of the Chinese to make myself understood by the little ones. It seems too bad, doesn't it, when a baby gets frightened and begins to cry, not to be able to comfort him in his own language? This has been one of my greatest difficulties; for a strange tongue seems to alarm the children even more than the big teacher, who is about twice the size of their own tiny mothers."

WE ATTEND A RECEPTION TO MEET MISS WHITING'S FRIENDS IN SACRAMENTO

"Allow me to introduce to you some of my Chinese women. But first let me explain that the Chinese are very outspoken in declaring that they have come to America to gain an education. The magazine, *Christian China*, says that 5,000 Chinese have passed through our colleges and universities in the last twenty-five years, most of them having gone back to positions of leadership in China. We have several University of California graduates among our Sacramento Chinese, with several others in the University now. High school students are numerous among our young folks. The new little women from China are all eager to learn to read, too, so I am busy teaching them. You know many young men in this country return to China to get the wives to whom they were betrothed in childhood or with whom their mothers had arranged betrothals while the sons were in America. This gives us many dainty, timid little brides to work upon.

"Now let me make you acquainted with Mrs. Ju Kim, Mrs. Jan Chung, Mrs. Luk Jow, Mrs. Wong and Mrs. Lee—all of the old China type. They live upstairs in different rooms on the same floor. Mrs. Wong and Mrs. Lee work in the cannery, the latter being a widow since the first epidemic of influenza. She says, 'I am very sad all time'; for to a Chinese woman it is an awful thing to be a widow. She may not marry again, and is looked down upon even by her acquaintances here. Her husband's people are anxious for her to return to China, bringing her three children (two girls and a baby boy) with her. They all know that she and her children would virtually be slaves there, living in her husband's family. If she stays here she can work and be independent and educate her children. Just now the older girl, nine-year-old Rosie, is being kept at home to look after the baby, but I am teaching her so she will not fall too far behind.

"The three little women who are at home I teach English every day. One day I told them I was going to a party and would wear my Chinese dress. They were all interest. Did I really have a Chinese dress?

Wouldn't I wear it down so they could see it? No? Then couldn't I bring it and put it on? Next day I came with my costume in a suit box. They looked it over, discussed it and laughed and laughed. Then I put it on, and how pleased they were! They got out their Chinese shoes for me to try on. They brought out hair ornaments. They showed me their cup of slippery elm tea (or something just as gluey) and offered to do my hair in Chinese style! I hardly knew what to say but managed to refuse without wounding their feelings. They gave me a Chinese name—'Jun Gee.' Rosie assured me it was a nice name, but I did not know how nice it was until I went to night school and one of the



THESE KIDDIES LOOK SEWED UP FOR WINTER

ladies said: 'Oh that is a nice name, a nice name. It means "jewel" or "pearl."'

"Now will you meet our splendid Bible teacher in the woman's club, Mrs. Joe Yuke, who was educated in Mrs. Graves' school, in Canton, China, and is now learning to talk English very well. She conducts our Chinese school in connection with the Mission. The Chinese women all say, 'Mrs. Joe Yuke is good teacher'; and I know that her having the Chinese school greatly helps our Sunday school attendance.

"I would also like you to know our woman's club secretary, Mrs. Doug. She was born and educated here in Sacramento and is as cultured and refined a lady as one could find in any race. Her seventeen-year-old daughter, Lillian, is our club pianist. A high school graduate, she is a fine, Christian girl—easily the key to our girls' club work. Mr. Doug is federal court interpreter here. With the two sons, both business men, they constitute an influential family for good.

"And here is Ah Mo, or Aunt—a fat, healthy-looking old Chinese widow, and, they say, as pagan as she can be. But she has the woman's club greatly on her heart. They say she even went to a gambling den and scraped the money off the tables, saying: 'Nobody knows whom this money belongs to. I know. I am going to take it to our Y. W. C. A. Club. Men have a place to meet. Women have no place. Women want a place. We need money. I take this.' They remonstrated with her but finally had to give in and let her take the money. How she does love the club!

"Mrs. Chan Oy is what I would call the beautiful madonna of Chinatown. She is twenty-two years old and has four lovely children. She is a very loyal friend

and invites me to come in and rest or accept her help in any way possible. While not a professing Christian, she seems very near the Kingdom.

"The last one in the line is Mrs. Chan Chung, whose husband was very ill while I was away on my vacation. When Mrs. Allen went one day to leave flowers, Mrs. Chan Chung said: 'O, my hus-ban' very sick. I all time cry, cry, no sleep, no eat. Doctor says operation. One time operation; no better. What you think? I think no good. All time I 'fraid—O! O!' Mrs. Allen advised her to obey the doctor, but she thought 'Operation one time, pretty good; two times, not much good.' Mrs. Allen asked her if she had prayed to Jesus about it. 'You tell me,' she said, 'you all same tell Jesus.' Next day Mrs. Allen called her over the 'phone and asked her about her husband. 'O, all better! Tomorrow we go to San Francisco for ten days' vacation.' On my return she told me all about it and said, 'I think Jesus made my hus-ban' well.' Oh, what an opportunity their craving for education and sympathy affords us to help these worthful little people!"

WE SPEND AN EVENING IN MISS PURCELL'S SCHOOL AT FRESNO

"September showed by far the best beginning I ever had in this field. My Sunday school has averaged twenty-five Chinese and a few others, the night school is good and a marked general interest in every phase of our mission work is manifested. Slowly but surely I find myself being made the center of the Chinese life here; and it is only as the missionary holds the reins of their heart-lives that she can point them directly to her Christ—their Christ. For example,—"

But just here Miss Purcell is interrupted by timid footsteps on the porch, and excusing herself, she goes to the door and admits a fine young fellow—one of the successful business men, who runs a Chinese toggery over among the American stores. By his side is a shrinking little Chinese girl—quiet Annie Hee, who has been a student in the school. Miss Purcell allows them to visit the class for a few minutes, then inquires if they have come to see her on business. "Please," is Mr. Lee's quiet reply. Alone in Miss Purcell's study, he says: "We want to get married. We need your help. We want your Christian minister. We like music. We like flowers. We like the American church." Of course it is gladly arranged. "These are not Christian young folks," Miss Purcell says as she rejoins us, "but you can see how they are coming to depend upon us. To conserve these friendly values, the First Baptist Church spares no pains in giving beautiful church weddings to our Chinese."

MISS WARREN TAKES US FOR AN OUTING AT SAN PEDRO

"Yes, I am Miss Olive Warren. Come right in. I shall be so glad to show you our work here. It is just picking up nicely after my vacation and the women are taking a deeper interest than before. My English classes have a better attendance and twelve have promised to come into the millinery class which is taught by a lady from Long Beach. The trimming of dainty hats becomes the lure for Bible lessons and prayer. We have splendid social events, such as hikes, swimming parties and other outings: and you are just in time to accompany us to Redonda Beach for a day in the open."

It proves a day long to be remembered as we hunt shells and moonstones and go in wading. But we have one big disappointment of which we had not dreamed. The Japanese children are not allowed the privileges of the bathhouse and plunge. They take it very bravely. Not one of them cries about it—at least not when we are looking; but the misery on the dear little brown faces is heartbreaking to see. They finally make the best of the matter with games on the beach. However, two keen-eyed lads find a convenient sandbank which they proceed to use as a dressing-room, and then what a time they have splashing and ducking in the water! At the close of the day we find ourselves pondering some way of softening the hearts of civic authorities so that



MR. AND MRS. EARL WONG, CHRISTIAN YOUNG PEOPLE, MEMBERS OF THE FIRST BAPTIST CHURCH OF FRESNO. THEY HAVE JUST BROUGHT THEIR FIRST BORN, DELBERT EARL, TO SUNDAY SCHOOL FOR THE FIRST TIME.

little children, at least, may not be so discriminated against by reason of the color of their skin. For the first time we realize fully how hard it is for our missionaries to teach love and brotherhood under conditions like these.

MISS McCULLOUGH ENTERTAINS US AT A "CORRECT TEA"

It seems a bit strange that after pondering the matter during our long trip to Seattle, the first one upon whom we chance to call is Miss Esther McCullough, a tireless missionary teacher among the Japanese. "Of late," she says, "the Japanese have been bringing many things to us which grieve them or which they do not understand. For instance, one of my pupils—who happened to be the consul's wife—told me that she tried to re-enter her dear little four-year-old girl in the private kindergarten held in the Methodist church, where she had attended for several months last spring, but the teacher said, 'No, we cannot have any mixed classes.' The consul said, 'But there are not enough Japanese children in the neighborhood to have a class by themselves, so won't you please take our Noboko again?' The teacher firmly refused to change her mind—which doubtless was the fault of the other patrons

of her school. There are many such instances. God alone can give us missionaries the wisdom to deal with the situation without alienating the very people we are striving to win."

"Is your work enlarging this year?" we inquire.

"Oh, yes, indeed," is her reply. "I am very busy teaching English, cooking, and the Bible, organizing new classes every month. While our main school is at the Japanese Women's Home, three mornings of the week, we also go into the very worst as well as the best neighborhoods in Seattle. Our social events prove a very valuable adjunct to religious instruction. We try to have these frequently. Last month we served a 'correct' tea in honor of Mrs. Bailey, wife of the new pastor in the First Baptist Church. 'Correct' is a word to conjure with among the Japanese, so that we use it very often. As soon as we say 'tadashi hoho' (correct way), all of our women prick up their ears. So we had a little girl at the door to receive the cards, a receiving line, two ladies to pour, a color scheme of yellow and white carried out in candles, shades, and drawn-work table-cloth over yellow, a silver coffee and tea service borrowed from the consul's home, and other things to correspond. We had given our guests rules about white kid gloves and correct clothes. How they did enter into the spirit of things! We felt that the

she begins talking the telephone rings. Returning, she says: "A little Chinese woman called me up to say goodnight and ask when I am coming to see her. She has just had influenza and her baby the measles.

"Another woman is ill with muscular trouble in her neck; another has a new baby son; another has been in the hospital a long time and I am asked by her former



CHINESE MOTHER AND CHILD

sixty-five present—Japanese English students and some special American guests—had established their camaraderie on a firmer footing than ever before."

MISS JANE SKIFF GLIMPSES THE HEART OF THE WHOLE MATTER

Our final call is on Miss Jane Skiff, missionary among the Orientals in Seattle. "We've only a minute left," we say, "but do tell us what you think counts most in your work."

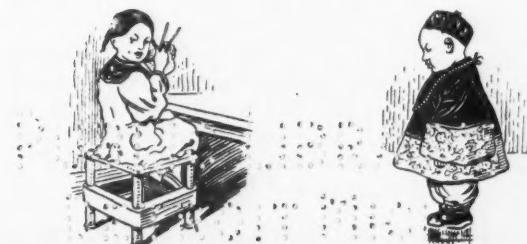
"If I were to tell about my work in the Chinese homes, I should never know where to stop." Even as



"GOOD MORNING!"

nurse to see her every day and take pulse and respiration for the doctor's chart. Still another woman is just home from the insane asylum and yet has a new baby. Her husband begs me to do certain things for her. Another woman wants me to take her to the hospital, where her little boy is ill with heart trouble. Then I receive word from another hospital, where a little Chinese boy is ill with a tubercular spine, that 'Jimmy wants you to come and see him and bring him a toy balloon—red preferred but green will do if you can't find a red one.' Well, I must go and take the balloon; but how do grown-ups carry a balloon—and a red one at that!

"Then there are the lessons in the homes—beautiful times together, when we learn of God. The Chinese do become real Christians. Some people think otherwise, but I have myself seen their lives and homes all made over through the power of God. Why should we limit the transforming power of God to the white skin or the black skin when Jesus himself said: '*Whosoever shall call upon the name of the Lord shall be saved.*'"



An Apostle of Preventive Medicine in China

BY PROFESSOR HENRY B. ROBINS

*THE STORY OF THE GREAT WORK WHICH DR. W. W. PETER IS DOING,
TOLD IN A LETTER TO THE FOREIGN MISSION SOCIETY FROM PROF.
HENRY B. ROBINS, OF ROCHESTER THEOLOGICAL SEMINARY, WHO IS
SPENDING A YEAR IN A TOUR OF THE ORIENT AND OUR MISSIONS*

THIS account cannot claim to be the whole story. Indeed, it is not possible to do more than give some faint impression of the significance of the work which Dr. Peter has undertaken for China.

First, there is Dr. Peter himself. He is not the pale zealot that one so often finds the missionary pictured. He knows how to keep his health and how to help the representatives of Western interests to keep theirs. After an experience of some years with the Y. M. C. A. in America and upon the completion of a thorough medical education, Dr. Peter came to China to open new work under the auspices of the Evangelical Church in the province of Kweichow.

Arrived in China, he found the country in a ferment, the ferment of the Revolution, for it was the season of 1911-12. The foreigners had all been summoned to the treaty ports, and he found himself in Shanghai with a great number of experienced missionaries from interior China. These older missionaries organized a language school for the new appointees detained in Shanghai and the time was profitably spent.

It was during this time that Dr. Peter met Professor Robertson of the Y. M. C. A., whose scientific lectures were making an impression upon the thoughtful Chinese and gaining a hearing for the foreigner upon other matters, especially religion. Dr. Peter was impressed with the value of these lectures for the end in view, but he was also led to feel that they touched China's need only upon the periphery and not at the center. The great central need of China in the realm of science was, he came to feel, an organized administration of preventive medicine.

Convinced of this as imperative, Dr. Peter stated his views emphatically to Fletcher Brockman, with the result that he was later asked to present them to leaders of the Y. M. C. A. in China, which led to a request that he undertake to start a movement for the education of the public in matters of health and sanitation.

Dr. Peter recognized that Christian Missions in China had incorporated medicine from the very start; indeed, it was said that Dr. Peter Parker 'opened China to missions with the point of a lancet.' But all this was in the field of curative rather than of preventive medicine. It is true that here and there something was done by busy medical missionaries, to promote sanitation and the prevention of epidemic conditions; but they were too busy, too overwhelmed at every turn by the demands of curative medicine, to meet this need. Dr. Peter had come to China for the practice of curative medicine; he was under the appointment of a church board and did not at first feel that he should ask for transfer to this work. But since there were no others ready to start the movement, he finally decided to accept the urgent suggestion of the Association that he launch it.

Now one has to come into contact with Dr. Peter

and observe his dynamic personality in action to appreciate what this decision meant. It meant that he would seek the necessary training of a Doctor of Public Health; that he would undertake to enlist interest in a field where the appeal was not so direct and obvious as that of curative medicine; that he would give his life to the enterprise of making preventive medicine and public health administration the gift of the Christian church to China. Dr. Peter has the gift of interpretive imagination; he can look down the years and see what this movement may mean to China—or, as he would rather say, what it must mean. But it is a long road that leads to this goal; we must not allow it to be too long. The Christian church must realize that to give China preventive medicine has both a direct service value and an indirect strategic value. If, a generation from to-day, when preventive medicine has been organized as no longer a distinctly Christian enterprise, it can generally be known that Christianity started the movement, made the original gift, there is no apologetic of greater possible value for its future. But the big thing in Dr. Peter's view is that the crying need of a great people will be met by this movement, met—as it ought to be—by the spirit of Jesus living in His disciples.

One cannot enumerate all the elements of Dr. Peter's ideal, but some of them more outstanding can be indicated here. The first field of the movement is the conservation of the health of missionaries in China, and to create public opinion in the Christian movement which shall promote such conservation. Dr. Peter is medical adviser of the Y. M. C. A. in China, and thus has a field of his own for the prosecution of this first aim. But the great ultimate aim relates not to the foreigner in China but to the Chinese. The movement for the conservation of public health must be made an indigenous movement, a self-supporting and self-propagating movement, with its own national leaders. Dr. Wu, whom the Medical Missionary Association raised \$3,000 to bring out to China for this work, is a forerunner of this development, a competent native leader. Specifically, the movement is undertaking at the present time to educate concerning health conditions so that the money which China spends for medicine of whatever school shall come to be constructively invested. Information concerning the chief diseases which become epidemic in Chinese communities is being disseminated—typhus, typhoid, cholera, pneumonic and bubonic plague and the like.

A recent health campaign in the city of Foochow brought significant results. The effort was made to show the Chinese what they can do toward the prevention of disease. This was accomplished by means of lectures, daily movie exhibitions, the use of lantern slides, charts, daily health parades, etc. Not the least important factor was the distribution of literature. The statistics of this campaign are informing. The total at-

tendance at the men's meetings was 9,500, at the women's 23,400; at the lantern slide lectures, 14,500; at the moving picture exhibitions, 73,000; a carefully estimated total of 220,000 viewed the health parades; 300,000 pieces of literature were distributed; and it was estimated that the campaign resulted in contact with a total of 320,000 people. Dr. Peter insisted before the campaign was begun that the officials and leading citizens must cooperate, and this was brought about, although the officials were not in the good graces of the leading citizens and they could hardly be brought to cooperate for any other end. The actual expenses of the campaign were borne by the Foochow people and the work was done chiefly through students of that community. Shortly after this in the epidemic season, when the neighboring island of Formosa had 300 cases of cholera daily, the executive secretary for the campaign in Foochow wrote that while there had been some cholera there, the cases were sporadic and not of a virulent type. Almost all the fruit and food shops are this summer using screens.

But perhaps the most marked outcome of the campaign is the request that Dr. Peter inaugurate a province-wide campaign in Fukien. It is hoped that a progressive Chinese millionaire of Amoy, who has given \$4,000,000 to found a university, will patronize this movement. Dr. Peter has thus far gone in person to give general supervision to such campaigns, but the work has grown to such proportions that he cannot now do it. A very significant campaign carried through in the city of Changsa, Hunan, was entirely in the hands of native directors.

It will probably be asked, What is this movement? How is it organized and administered? Who finances it? We are coming to that. In the first place it was initially promoted by the Y. M. C. A., which still provides Dr. Peter's salary. But an early effort was made to gain a wider support and interest in the movement. It was taken up by the Missionary Medical Association, by the China Medical Association, and by the Y. W. C. A. in order. That is to say, the movement is directed by a joint council on public health education, composed of representatives of these organizations. The support of the movement, financially, comes from the Y. M. C. A., the Y. W. C. A., and six American Mission Boards. The Southern Methodists give \$2,400, the Northern Baptists, Northern Methodists, and Northern Presbyterians \$1,000 each, the Evangelical Association \$600 and the Free Methodists \$100 annually for a period of three years beginning 1919. The Y. M. C. A. is giving \$6,700, including Dr. Peter's salary. The Y. W. C. A. pledged \$1,000 last year and gave \$2,000. A balance of \$6,000 or \$7,000 must be raised annually to meet the present budget, and there is most urgent need for expansion. The Chinese raise some \$1,500 for the general work in addition to financing all local campaigns. The remaining deficit has to be raised each year by Dr. Peter, through appeal to individuals in America. But Dr. Peter ought to be free for the work of administration in China, and it ought to be possible for the mission boards to support the work more generally and more adequately, so that it may not merely be kept at its present level of efficiency but be raised to a much higher level. If America and Britain (already being approached toward this end) will support this movement, which has the approval of the entire modern-

trained medical profession in China, the Chinese may be expected to care for all local expenses and gradually to increase their general appropriations. The general overhead must for the present, however, come almost entirely from abroad. And when one considers that there is no other agency at work in China on this matter of preventive medicine, this appears as a tremendous challenge.

The Missionary Medical Association in 1917 asked the Boards at home to allocate men for this type of work. In 1918 the Foreign Missions Conference of North America, through its Business Committee, of which Dr. J. H. Franklin was then chairman, expressed deep interest in this work and commended it to the favorable consideration of the various boards. It was in response to this recommendation that the denominations above listed made their three year pledges. The Joint Council on Public Health Education has no representative in America. The Committee of Reference and Counsel of the Foreign Missions Conference of North America is authorized to forward moneys given, but there is no soliciting agent in America.

The work is directed by an executive committee of four. There are seventeen on the staff, if one include office secretaries, writers, artists, printers, etc. Fourteen are on the Council of Health Education payroll. A very considerable part of the work of the council is done through the promulgation of literature. The council has put out thirty-one pamphlets on health subjects, covering the chief subjects of urgent need. These are sold at \$6 per thousand, which about covers the cost of production. These have been used in large quantities. It also issues a series of health cartoons in color; these not only illustrate the processes of inoculation in a particular disease but also the method of prevention, and in the appended text give simple but specific directions. The council also produces a series of lectures illustrated by hand-drawn and colored charts, covering such subjects as The Fly, The Doctor, etc. These are very thorough and effective. Thus far this year seventy sets of lectures have gone out, chiefly to missionaries. The council employs three artists, but these cannot begin to meet the present demand for the illustrated charts.

Why support this work? We do not need to argue the place which preventive medicine will hold in the science of the future. We ought not to need to argue the urgency of China's need. If you could go, as I have, for successive days through the streets of a big Chinese city, and note the evidences of chronic disease due to neglect, and especially the dread burden which childhood and motherhood have to bear on this account; if you could dwell for a while within such a city at the time when cholera is epidemic, and visit, as I have, a hospital where the victims of this disease are cared for—noting that one in five of them dies even when there is a hospital at hand—you would perhaps feel more keenly the need of preventive medicine. Leaving the hospital, we were met at the door by the bearers of a man sick unto death with the disease. I shall not forget his withered, desperate aspect. And just outside the door we met four men bearing the coffin of one recently dead of cholera. How much better than waiting until the epidemic comes, as it is sure to do, would it be to fortify the community by preventive medicine! All honor to the brave physicians who work through the terrible calamitous scourges of disease in the Far East!

They are brave, devoted men, whose hands are full with the tasks of curative medicine. But China will never come to her own, nor can she ever know what Christ means to a community, its homes, its childhood, its motherhood, until preventive medicine has rendered its

beneficent service. All honor to the Doctor of Public Health! Will you support his ministry, seeing that he is not only a doctor of public health, but a disciple of Jesus?

Manila, P. I., October, 1919.



NINGPO TEMPLE—NOTED FOR ITS CARVED STONE

My Mother

BY HERMAN C. E. LIU, NOW A STUDENT IN THIS COUNTRY

I KNOW of no pleasanter task than to write a sketch of my beloved mother, Mrs. Feng-Ching Liu.

My mother was born in a village of Central China. Her grandfather was an official in the Manchu dynasty, and her father was the Patriarch or Headman of their clan for thirty-five years, up to the time of his death a year ago.

She married into the family of a large and powerful clan. Among other things they owned a mountain which contains a large iron mine. Her father-in-law, the son of an official, was the Patriarch of the clan. When he died my father became the Headman. But after a year he died, leaving my mother a widow with two small children, at the age of thirty-two years.

Mother is an attractive woman. She possesses great strength of character which is accompanied by rare sweetness and gentleness of character. She is a saint of God and I love her with all my heart. My mind is full of happy recollections of her.

Although I was very young I still remember the exciting days when mother was converted. Through the influence of an aunt of hers who was the native pastor's wife, as well as that of the missionaries, she visited the Hanyang church often. Gradually she became aware that her gods were only "idols made of clay or wood," hence she decided to worship the true living God, and then she

was baptized. This aroused bitter opposition from her relatives as well as from the immediate members of her family. Once when she visited her home in the country her relatives plotted against her and threatened to kill her that she might not go back to the foreign religion. Mother prayed fervently and continuously spoke to her opponents and assured them that her new religion was the true one. After a few months some were convinced and said, "There must be some truth in it." Her firm stand led one of her brothers to accept the Lord as his Saviour.

One of the noble characteristics of mother is her deep sympathy for others and her desire to help them. So, when she heard that Doctor E. Bretthauer was coming to Hanyang to minister to the needs of the sick women and children, mother at once knew that this was just the kind of work which she herself would like to do, and she waited with eagerness the arrival of the doctor. Dr. Bretthauer told me later that at the very first interview they had together, she recognized that mother had the qualities necessary for the making of a good nurse and took her on as a pupil. During her training, which began in April, 1906, mother proved herself worthy of her chosen profession. She became Dr. Bretthauer's "right hand," and mother's name became coupled with her distinguished teacher's. I recall once I had some trouble with the transfer of my

baggage when I returned home from school. A coolie offered me his services and asked, "Are you not the son of Mrs. Liu of Dr. Brethauer's hospital? They are my benefactors. I am glad that I can do something for you in order to return a little bit of their kindness to us." I afterwards found out that Dr. Brethauer and mother had



MRS. LIU AT THE PRESENT TIME

saved the life of his wife and child. He and his family are now active members of the Hanyang Church.

I can never forget the impression which I received on the day of Dr. Brethauer's departure for her first furlough. Hundreds of people, rich and poor, scholars and coolies, turned out to bid her goodbye at the river bank. Many children were weeping and said, "I want Dr. Brethauer to stay here, she must not leave me." The mothers comforted the children saying, "Mrs. Liu will stay here." Then they quieted down.

Dr. Brethauer and mother are not only known to the common people but also to the higher class people as well as to prominent officials. In appreciation of their good work done in Central China ex-President Li Yuan-hung, who was then the Vice-President of the Republic of China and residing at Wuchang, invited them to a dinner party at his palace.

Madam Li said to mother, "What is the secret of your success?" Mother answered, "It is the grace of God."

This led to Madam Li's making the statement that she wanted to know about the true God. Then followed a heart to heart talk concerning things of the soul, and mother gave Madam Li the gospel message.

Courage is another characteristic of my mother, which shows itself in her going to West China with Dr. Brethauer after the Central China Mission was transferred. All her friends and relatives are near Central China and several attractive positions were offered her there. But bravely she left her family to go on the long journey with Dr. Brethauer, to start their new work for women and children, away out in West China. The doctor has told me that mother has made herself just as useful in Suifu as she was in Hanyang. When the civil war was on, mother shared the perils and hardships with the doctor when the battle of Suifu was being fought. Her courage was undaunted.

On account of her native ability and persistent effort, mother successfully passed the examination of our own



MRS. LIU THE NURSE, WITH TRIPLETS AND A FOURTH BABY ALL IN HER CARE

Baptist Nurses' Training School in Hanyang in 1910, and also that of the Central China Medical Association, which gave her the diploma for a regularly trained nurse. This has made it possible for her to take up duties in connection with our Nurses' Training School in Suifu.

Mother, however, is not only a good nurse but she is also a very good mother. No language can express the beauty, the heroism, and the depth of her mother love.

In the words of the immortal Lincoln I wish to say, "All that I am or hope to be I owe to my mother."

Mr. Liu, who has written this beautiful tribute to his mother, at Mrs. Montgomery's earnest request, is a member of the Baptist Church in Hanyang. He studied at Kiukiang for nine years, completing his academic work and one year of college work there, leaving for Soochow University in 1916. He took his B.S. degree at Soochow in 1918, and his M.A. degree at the University of Chicago in 1920. He was the Chinese Government representative in the International Congress against Alcoholism held in Washington in September, 1919. He is now in Teachers College, Columbia University, working for the Ph.D. He is Chinese Secretary of the Cosmopolitan Club of New York City, editor of the "Chinese Monthly" and president of the Chinese Prohibition League in America.

Christmas at Huchow, Chekiang Province, China

DEAR FRIENDS: Along with my notes acknowledging your Christmas greetings I want to send you a letter about our Christmas here in Huchow. It was a busy one for our family this year, for we were responsible for the merriment of a school as well as a hospital.

The week before Christmas was full of afternoon and evening programs at day-schools and boarding schools, church, Sunday schools, and hospital—kindergartners and grown-ups alike entering into the spirit of happiness. Our Woman's School, with the help of the teachers, succeeded in giving quite a creditable performance of three numbers. The "Prodigal Son" was acted with enough of the Chinese and the modern introduced to make it quite understandable and interesting. Three of the children in the school made adorable little pigs for the prodigal's herd. The "Ten Virgins" made a beautiful picture for the second number, with their long black hair and flowing white robes touched up with bands of bright colors. The last number was "Lazarus and the Rich Man," in which the Rich Man was obliged to eat a good old Chinese prescription before he breathed his last. Lazarus appeared in the last act resting on Abraham's bosom while the Rich Man spoke his woe from a Bottomless Pit. (The Rich Man, by the way, was my "Mother's Helper.") All the talent that was not used in these three numbers was allowed to give vent to its feelings in a song, after the rendering of which we were not surprised that it did not appear earlier on the program. It was a pretty entertainment, and not too long; which everyone who has lived in China knows is an all-too-common characteristic of Chinese entertainments.

The same evening the nurses at the hospital gave a play. The hospital evangelist and a school-teacher worked hard as coaches. The play illustrated the sufferings of the Koreans at the hands of the Japanese, and the boys did some fine acting. The fact that there were no deaths at the hospital that month was providential, for the nurses lived in a realm far removed from the care of patients. On the evening of the performance our little red music-box acted as orchestra to fill in between the acts, and our cook acted as leader of said orchestra. Before the play began there were some twelve numbers on the program, lest anyone think a two-hour play was not worth being packed in like a sardine in a cold Chinese room. The crowd exceeded even the wildest hopes of the nurses, for true to Chinese custom many more tickets had been printed and issued than the hospital chapel seats would number—simply because everyone expected a crowd; then at the last minute friends of the nursing staff were admitted without ticket, resulting in a truly full house. All movable partitions (of which there are several in a Chinese house) were removed, and people endured the tightest packing imaginable.

We saved Christmas Day proper for our foreign



activities, but Christmas morning we had a tree for all the servants connected with our schools and households—more than twenty in all. There were oranges, bags of sweets, and useful presents for all, preceded by victrola music and followed by the proper Chinese climax—a photograph. Although it didn't cost us any more than it has other years when we handed the presents out through the kitchen door, I think we and they enjoyed it more in this form.

The women at the Woman's School also had a tree on Christmas Day, to which they invited poor children from this part of the city. Each woman had prepared three gifts, just as they did last year, and they entertained a very happy bunch of little folks around the tree. At this time we gave the women the Madonna pictures that some of you sent—a folder of three beautiful Madonnas of various sizes for each student. And for each child in the school a real American doll or a real American toy—also from good friends in the homeland. It was a happy time for all.

Before the New Year dawned George Clayton went into quarantine with diphtheria, and our Teddy did likewise a week later with measles, so our feasting and parties are over for a while. But the children are well again, so we're all happy and I can write letters without callers to interrupt. Our love and New Year's greetings to you all.

(Mrs. C. D.) Helen Tyzzer Leach.



THE CAREER OF A COBBLER

By Margaret T. Applegarth



CHAPTER II

TWILIGHT: THE COBBLER REACHES INDIA

FOR some time the sleepy twitter of birds was the only sound in the empty bazaar, while in the village itself the melancholy thud of a tom-tom arose occasionally, presaging some one's sorrow, an illness or a death. Then through the hush of the twilight Chunder Singh remarked:

"Many are the questions you have loosened under my turban concerning this Carey Sahib. Now, as to that woman, his wife; you mentioned her unwillingness to cross the oceans lying between England and our shores. I doubt not that he gave her many beatings till she came; how else can a man bring a disobedient wife to her senses?"

Vishnuswami smiled in utter pity: "Plainly you have much to learn of Christians, for they never lift a hand to hit their womankind. You who tread the roadways that I tread, who seek the same marriage broker, how have you ways of knowing of the gentleness which Christians show to those far weaker than themselves? So Carey Sahib tried with all persuasive words and soft entreaties to win his wife to cross the oceans with him, but she would not, for the sacred fire was absent from her heart. To her, you seemed as foolishness, I also! While to Carey Sahib we were precious, since we had not gotten down in the religion of his God. So picture him, but thirty-three years old, departing from his home in utter loneliness, with one son with him, the others left behind. See him going to the ship, but being turned away, since he had not the proper passport of which I will speak later. Also a companion, Thomas Sahib, owed such heavy debts, that they would not welcome him on board an English boat. But did they all turn back? No, not one smallest step, for the heart that burns with sacred fire takes no account of trifles. What then?"

"Another ship was found, no doubt," said Chunder Singh convincingly.

"Even so! A Danish ship, which did not ask for passports. Now let me mention matters new to both our ears my kinsman. In those days when our fathers were young (you know little of dates, yet this tale of Carey Sahib should be placed in the year 1793, as the English reckon time), there was an English trading company with the name 'East India Company' which had a plan for India, that each person coming to our shores must get, of them, a license or a passport. Now in the coldness of their business they refused to grant one to the cobbler Carey, thinking he might help unsettle trade by planting new ideas on Indian soil, ideas of new religion and a Living God. But let me tell you a second matter, which you will do well to write on your heart: the Living God has His plan, also, and when He sets the sacred fire within the heart of man, He stands beside to help in time of trouble.

So behold, while Carey Sahib ate the salt of bitter disappointment in an eating house in London, a waiter slipped a card into the hand of Thomas Sahib, which read: 'A Danish East Indiaman, No. 10 Cannon St.' And lo, here was his ship! Moreover the small delay between the first and the second boat was long enough for his unwilling wife to change the make-up of her mind, deciding to come with him, she and her sister and his children."

Chunder Singh stroked his chin reflectively: "You speak it off so naturally, yet I would ask you of that crossing which he had from England."

"What should we know about a boat, you and I, men who live on dry land and sleep on earthen floor each evening under our own straw roofs? They tell me in all truth the waves of the sea rise up like mountains and sit down like valleys, and there is wetness and dizziness while the boat is blown hither and yon like a leaf on a windy day. It is not healthy to dwell on, the things these Englishmen attempt to do! Five moons waxed and waned while they were in that boat, my brother—ah, they were made of stiff courage or they had not reached our country!"

Chunder Singh nodded his head in sheer amazement: "You draw out my heart!" he sighed, "though I live to the age of an elephant, never would I trust the gods to bring me through such waters. Carey Sahib must have had a royal welcome when he landed."

Vishnuswami groaned: "Have you forgotten that I said it? That the East India Company wished no strangers to unsettle trade or plant a new religion. So they made it hard for Carey Sahib. There was no welcome roof under which his head could rest, no food to fill his children's stomachs, even rupees from that new society of Christians back in London, even those rupees gave out, my friend, until he had not the weight of one anna to spend in the bazaar. To be sure there were two houses which he lived in with discomfort—one a miserable abandoned garden house in a suburb of Calcutta, where they all were ill with a bad illness, so that he was filled with longing to leave such a hovel, and sought to secure land in the Soonderbuns, mere jungle-swamps, which could be taken gratis for three years. But as you may guess, when rupees are lacking, travel is a thing quite hard to do. Yet presently he found a boat, and with his interpreter, named Ram Basu, you must picture him setting out, his family wailing in forlorn complaint against rushing into jungle-land, where were tigers and all beasts of prey. When only one more meal remained, they landed at one old deserted house where they could sleep while Carey Sahib built himself a hut and cleared the land. Are you not consumed with admiration that even then he spent long hours in learning the Bengali tongue, so that he might tell every Indian that he met about the Living God?"

"Oh, come now, Enthusiast! How you twist your

tongue! It is but a little while since you were boasting that the Living God had a plan and stood close beside to help him. Do you call it help that he found no home, no food, no money, and must seek a dangerous jungle-swamp? Tell me, what of that comrade you mentioned, Thomas Sahib?"

Vishnuswami passed his hand over his forehead in perplexity: "I have two minds about him," as did Carey Sahib also, I am told. For he was most certainly a man of Christian faith, since when he had been in India before as a physician for the East India Company, he toiled untiringly for the Living God among the people where he lived. Yet I tell you plainly he was a man so quick of speech and action and so full of old-time debts (left over from his other stay in India) that all men had turned against him; so half of Carey Sahib's loneliness came because of this bad opinion regarding his friend."

Chunder Singh tossed his head: "He should have kicked him off. It lies in my mind that to seek a tiger-haunted jungle because of an unpopular friend is utter foolishness."

"You have still much to learn, poor man, for these Christians live with charity in one eye and forgiveness in the other. Moreover, oh worshipper of idols carved from wood and stone, how can I cause you to understand what they tell me of the Living God, that He is a brooding Spirit, seeing the end from the beginning. Of late years the Sahib, William Carey, has been ever saying that his God had such a plan in mind that had he settled down where he first tried hard to settle, then that plan would not have come to pass. Moreover, help came to Carey Sahib through this very Thomas Sahib, who gathered up the broken threads of friendship with an old-time friend, Udney Sahib. Now consider what a pleasant thing this was—for Udney Sahib was an indigo manufacturer, and even then was building two new factories needing superintendents. One he gave to Carey Sahib, one to Thomas Sahib. And Carey Sahib's factory was at Mudnabati, where he lived and worked for five full years."

Chunder Singh chuckled: "In affluence, I have no doubt, for it has reached my ears that heads of factories roll in silver rupees. It must have been a pleasant change from utter poverty and tiger jungles."

But Vishnuswami tempered his enthusiasm: "Gather your rash guess back under your turban, foolish man, for you forget the sacred fire that burned in Carey Sahib's heart. Let me pour into your ears the kind of man this cobbler was, for he who had been poor was now receiving two hundred rupees a month, plus commissions. I doubt not you are picturing gorgeous pictures, but Carey Sahib sat him down and wrote a letter in the English language to Andrew Fuller Sahib back in England, secretary of the men who promised they would hold the ropes if Carey Sahib came to India. Now, my brother, hold your breath, for I tell a true thing; Carey Sahib wrote the words which plainly said he had now so many rupees that they need not send him any more from England, but use their funds to send new men to other lands to speak about the Living God to those who knew Him not. Moreover, Chunder Singh, write it on your heart, that so simply did he live that regularly he gave back about one-third of all he earned to carry on his work for God among the men of Mudnabati. For every day he taught those in his factory about God; he visited the villages that were round about, he started schools and used his money for the good of men like you and me."

Chunder Singh gasped: "You do not say it! What a man! Surely his God must have hung blessings round his neck."

"Not as you and I count blessings," Vishnuswami answered, "for it was at Mudnabati that his little son, just five years old, ceased to breathe the breath of life. Indeed, I tell through tears that the very men employed by Carey Sahib's money refused to help him bury his son according to the English custom. No carpenter would make the little coffin, so the hands of Carey Sahib drove the nails. To dig the grave he hired four Moslems, no one of whom dared do this deed alone because the child was Christian, so all shared equally the shame—indeed, the head-man of their village said they had so lost their caste that he forbade his people to eat or drink or smoke with them. In a time of sadness, such conduct smote the heavy heart of Carey Sahib, and he pondered much upon the foolish ways of India."

Chunder Singh bristled indignantly: "How mean you? That the ways of India are not right? That our fathers and our father's fathers worked foolishness for us, their sons?"

With strange gentleness Vishnuswami calmed his wrath: "Oh, man of my own village, I ask you—how can we see ourselves? It is like staring at one's own reflection in a jungle pool—you see your front and go away much pleased; but a stranger looking at you from behind sees the hump upon your back, and the sad condition of your turban and your garments. Even so with Carey Sahib, he brought new eyes to see us."

But Chunder Singh would not calm down: "Name me the things he counted foolishness!"

"You ask me, so I answer. First of all, our idols. He saw us bend the knee to monkeys carved from stone, to elephants of teakwood; he saw us offering gifts to the goddess of smallpox, Sheelutla, she who has no head and rides a headless horse, as well as all the thousand other idols we implore to save us. Sadness settled on his soul, for in his Book of Heaven his God had put a warning to mankind: 'Thou shalt have no other gods before me; thou shalt not make unto thee any graven image.'"

"Well, I admit I never know which to placate in my special troubles, such fickle beings as they are, off on a journey, maybe, or asleep. Name other things."

"He liked not our ways with women and with little girls. He who dealt gently with his own reluctant wife, shuddered to see the beatings put upon the backs of India's women, and disliked to see small maidens wedded at an early age. Widowhood I have made mention of already, how Christian custom is far gentler than our way of tearing off all jewels, shaving the head and naming her 'untouchable' forever. Moreover his deepest soul was stirred that he got laws enacted to stop our old-time practice of suttee, when the widow was burned upon her husband's funeral pyre."

Chunder Singh spoke in high displeasure: "I have heard it was this sahib who fought hard and long to stop the custom. But is there no end to the things he tried to change? He, almost a pariah, a mere worker in leather! My blood runs hot to hear one of his caste berating others higher up."

Vishnuswami calmly added new insults: "Well, he liked it not when mothers flung their infants in the Ganges to gain peace; this, too, he stopped by law."

"Oh, as for that, I have no doubt a wreath of marigolds flung on the stream does just as well. Have you finished?"

"Finished? I have just begun! For how he hated caste, yet how cautiously he acted in so delicate a matter. Now caste, my brother, is as if we built us hills to hills to bring separation, so that men of the writer caste dare not touch men of the goldsmith caste, nor any of us live with any of those low caste men who do work in leather or who sweep the streets. Even the shadow of such hills is great unpleasantness. Yet now that Carey Sahib has walked up and down my village I have learned an old truth: down underneath the hills lies the same earth. Carey Sahib said it yet another way, translating from his Book of Heaven: 'God hath made of one blood all races of men for to dwell on the face of the whole earth.'"

Chunder Singh laughed loud and long: "One blood," say you? What? The sweeper and the Brahman one? You play with words, my brother, for can one say to the hill: 'Sit down!' Neither could Carey Sahib say to men in India: 'Change your ways.'"

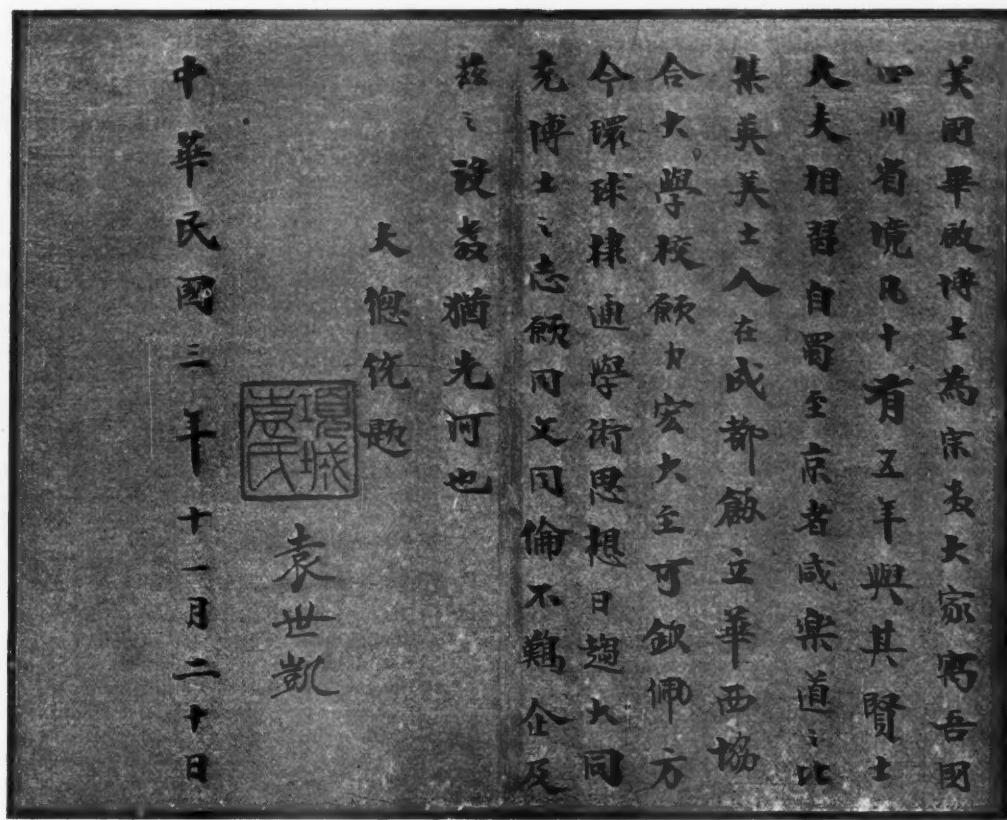
But Vishnuswami had his word also: "But, dense man of one idea, if the hill be too unpleasant, lo, I can walk out with my spade in the cool of the evening and I can shovel it away with diligence so that when morning breaks my neighbors cry approvingly: 'The hill is gone—how far we now can see, brother seems to live by brother! This new way is better. Ah, Vishnuswami, you are like the gods, you willed it and the hill was gone!' But deep in my own heart would I not know it was my *spade* that dug away the hill? So Carey Sahib sought a tool to level ignorance and caste. I dare not name that tool until I have gone further with his story."

"Tell me its name!" cried Chunder Singh impatiently and imploringly.

"Not yet, unbeliever! You would not credit it with power unless I told the tale in order as it comes. Bind peace around your forehead, brother, for the evening lies before us. You shall hear!"

(TO BE CONTINUED)

Yuan Shi Kai's Approval of a Christian University



When Yuan Shi Kai was President of the Chinese Republic, he wrote the letter given above, with his private seal at the left. After speaking of Dr. Beech, the President, as "a prominent teacher of religion on friendly terms with our best scholars and high officials," he says: "British and American scholars have established at Chengtu the West China Union University, which they wish to obtain means to enlarge. Of this I heartily approve. The whole world is now being unified. In learning and thought we are daily hastening toward perfect agreement. The purpose of Dr. Beech to unify Western and Chinese culture and ethics will not be difficult of attainment. The establishing now of the University is only the creating of a first channel of communication. Written by the President, Yuan Shi Kai. The 3rd Year of the Chinese Republic, 11th Month, 20th Day."

**THE GENERAL BOARD OF PROMOTION
OF THE NORTHERN BAPTIST CONVENTION
J.Y. Aitchison, D.D., General Director**

The New World Movement Program to May 1, 1921

**PROVISION FOR PUBLICITY: SPECIAL OFFERINGS FOR RELIEF:
STEWARDSHIP PERIOD: SPECIAL MILLION-DOLLAR EASTER THANK
OFFERING: REGIONAL MISSIONARY CONFERENCES: VICTORY**

THE General Board of Promotion at its annual meeting, held in Minneapolis November 30 to December 2, adopted a full program, dating from December 1 to May 1. This program includes:

1. The publication monthly in *The Baptist* and *Watchman-Examiner* of a tabulated statement arranging the states in the order of the percentages of the amount subscribed on their allotments in one list and in the order of the percentage of the amount paid on subscriptions due to date in the other list. Include in credit on payments receipts from all sources which apply on the One Hundred Million Dollar Fund, giving in each case the following information:

On Subscriptions

- (a) Total amount allotted to state
- (b) Amount subscribed to date
- (c) Per cent. of allotment subscribed to date

On Payments

- (a) Amount due on pledges to date
- (b) Amount paid on pledges to date
- (c) Percentage paid on amount due on pledges to date

2. Publication in State Bulletins of a similar set of facts regarding the Associations in each state, using every effort to place a copy of the Bulletin in every Baptist home in the state. Where such a bulletin is not now published, the General Board of Promotion requests that this information be distributed by other means.

3. Publish monthly statement in *MISSIONS* showing:

- (a) Operating budget for each national organization, grouping schools under the Board of Education, and all State Conventions and City Mission Societies under one heading.
- (b) Receipts from Churches, Sunday Schools, Young People's Societies, etc., to date.
- 4. Through our Publicity Department devote three or four pages in *MISSIONS* each month to featuring what is being accomplished by the New World Movement funds, similar information to be furnished the denominational papers.

Note. This material to be so presented that Local Missionary Committees, Sunday Schools, Young People's Societies, or Family Group Organizations can use it each month in special meetings devoted to "The Progress of the New World Movement." Minute Men and Women should use this material for their messages each week. Extra copies of such pages from *MISSIONS* are to be printed for wide circulation.

5. Directors of Promotion shall encourage churches that have not already done so to organize along the line of "The Family Group Plan" or some similar form of organization for such definite objectives as the following:

- (a) Cooperation with the pastor for the promotion of the entire local church program.
- (b) Social fellowship in the local church.
- (c) Special prayer groups for spiritual quickening locally and throughout the world.
- (d) Promotion of evangelistic program of the local church.
- (e) Study and application of Stewardship principles.
- (f) Use of information concerning "Progress of the New World Movement."
- (g) Completion of canvass for pledges for their entire New World Movement quota at the earliest possible date.

6. SPECIAL CHRISTMAS OFFERING FOR RELIEF IN EUROPE, Dec. 26, 1920.

These Christmas gifts in the name of Christ will be counted on the One Hundred Million Dollar Fund and expended under the supervision of the Foreign Mission Society through its representatives in Europe. Schools which had planned to take an offering at Christmas for "Near East Relief" would not be regarded as out of accord with the denominational program. The offering for "Relief in Europe" could be taken by such schools at some other convenient time, and likewise schools which took their offering for "Relief in Europe" at Christmas time are urged to make their contributions to "Near East Relief" at some other period.

7. WEEK OF PRAYER, Jan. 2-9, 1921

In connection with the observance of the Week of Prayer as recommended by the Federal Council of the Churches of Christ in America, we urge special prayer for the development of a new sense of communion with God, and for the full participation of our Baptist Churches in the whole program of the Kingdom of God. This calls for a fresh statement of all the goals of the New World Movement of the Northern Baptist Convention, including a deeper spiritual life, aggressive evangelism, and the consecration of our resources in men and money to enable Northern Baptists to achieve our New World Movement goals.

8. SPECIAL REGIONAL MISSIONARY CONFERENCES, Jan. 10-April 1

- (a) Request all Baptist Ministers' Conferences and Social Unions throughout the country to devote one session to a Special New World Movement Program.
- (b) Urge local churches to devote one week in January or February to special New World Movement programs, securing speakers—missionaries, pastors, or laymen—from adjoining churches.

- (c) Hold a series of two-day Regional Missionary Conferences throughout the country. Ask the cooperating societies to assist by furnishing their secretarial staff and their best missionary speakers for conferences to be held in cities to be agreed upon after conference with State Directors of Promotion.
- (d) The secretaries, missionaries, women, and laymen, traveling over the country to attend these conferences should specialize on the spiritual life; the needs of mission fields as set forth in the *Survey*; the presentation of special items of missionary work for the support of individuals or churches (see Hand Book of Specifics); the appeal of our New World Movement to our churches; and the advantage of visualizing the missionary appeal through the use of the stereopticon.
- (e) A series of "Kingdom Rallies" to be held where desirable in Associations, the number and place to be determined by the State Boards of Promotion. This program should cover discussions of evangelism, women's work, state and world wide missions, with an appeal for the enlistment of life and possessions, at the same time showing the relation of these activities to the New World Movement.

9. STEWARDSHIP PERIOD, Jan. 23–Feb. 20

This is the Stewardship Period upon which all the denominations have united. Special programs for Bible Schools (Opening Exercises) have been provided for the five Sundays of this period. We urge the organization of groups in every church to study the principles of Stewardship and the relation of these principles to World Wide Missions. The period to culminate in the enrollment of Christian Stewards. Aim, "**A LEAGUE OF CHRISTIAN STEWARDS IN EVERY CHURCH.**"

10. WEEK PRECEDING EASTER—Quickening of the Spiritual Life—March 20–27

The week leading to Easter brings vividly to our thought the suffering Saviour and the living, victorious Lord. Full use should be made of this opportunity to emphasize the spiritual truths and facts which under lie all our work and provide our inspiration. It is the most favorable time to promote the evangelistic objective of our Movement.

11. SPECIAL MILLION DOLLAR EASTER THANK OFFERING, March 27

"From the Baptists of America for the Children of the World." This Million Dollar Thank Offering should be in addition to all pledges and cash payments previously made to the New World Movement. This Thank Offering will apply on the Hundred Million Dollar Fund.

12. ON TO VICTORY, April 3–24

Organize our work so as to secure in every church the sub-

scriptions needed to complete the quota of the Hundred Million Dollar Fund.

- (a) Campaign in each State to be under the direction of the State Director of Promotion.
- (b) State plans for achieving success to be carried to the local church through Associational units.
- (c) Make use of national and state field workers, missionaries, pastors, laymen and women to reach churches which have not raised their quota.
- (d) During this period: 1.

Secure the renewal of annual pledges; 2. Secure subscriptions from new members received during the year, and from any others who have not yet made their subscriptions; 3. Secure larger pledges from those who, because of special blessings, are able to increase their subscriptions; 4. Secure individual gifts for special objects (using the Hand Book on Specifics).

Note. We have not attempted to outline in detail the plans of organization called for in the above. These plans of necessity will differ in various states. The underlying principle, however, which we believe is applicable to all states is that the only hope of attaining success in our New World Movement is through personal contact with local churches.

13. ANNIVERSARY WEEK, April 24–May 1

During this period put forth special effort to show the needs of all our organizations for funds with which to finance their New World Movement Programs.

1. Bring the payment of all pledges up to date.
2. Secure from churches, which have not up to this date made written pledges toward the New World Movement, special cash offerings equivalent to one-fourth of their original quotas.

Note 1. To this end we should distribute our field force, secretaries, missionaries, pastors, laymen, and women during this week so that every church which has not previously raised its quota is reached by a personal messenger able to present the spirit and appeal of the New World Movement.

Note 2. It may be necessary in many cases to afford these churches the privilege of designating their gifts to some specific object within the budget. In general, however, it would be far better to have all churches contribute to all the objects included in the budget of the New World Movement.

(It will be seen that this is a broad and comprehensive program—one that summons our churches to action in a forward movement that will mean "On to Victory."—Ed.)

Here is the Fact that Should Set Rumors at Rest

The General Board of Promotion, at its annual meeting in Minneapolis, adopted the following, on recommendation of the Administrative Committee:

"That MISSIONS be maintained as a publication devoted exclusively to the presentation of the missionary activities of the denomination at home and abroad."

That ought to settle at once and permanently all rumors about the merging of MISSIONS, or any plan or purpose to change the magazine into something else than it is. The only change constantly worked for is a change for the better. Tell your friends, and now help us not only maintain but increase our subscription list. MISSIONS in Every Family in Every Baptist Home—that is our Aim.



THE EDITOR'S POINT OF VIEW.



The Influence of Thought

"Give me a great thought, that I may feed upon it," said the poet. On the cover of this issue we give one such great thought, expressed by that Christian of radiant personality, Professor Drummond. Five minutes spent in communion with Christ, and the influence of such companionship upon every thought and act of the day—if that single sentence, in the exact language of Professor Drummond, be committed to memory and put into practice in the daily life of the New Year, it will not only be something to feed on but to grow on. The influence of such a thought is immeasurable. It is like the pebble cast into the lake, creating ripples that shall carry to the farthest shore. The thought is put in the most prominent place in MISSIONS, with the hope that it may prove an inspiration and unspeakable blessing to every one who reads it. There is no other companionship that can ensure a helpful and happy day, with sight and strength for service.



Jesus' Way

Under this title President Hyde of Bowdoin College wrote some years ago a remarkably helpful and stimulating book, growing out of the talks which he gave in chapel or church to the students, and dealing with the vital things of the Christian life. He was one of our educators who had a keen spiritual insight, and a profound appreciation and comprehension of the life, spirit and teachings of Jesus. There is the touch of a master in the little volume of which we are speaking. But it is the memory of the title that gave rise to this editorial.

What is there of more vital importance to us just now as Christians than to make sure that we are walking in Jesus' Way? We live in a period when there are cross roads and branch lines without number, and many thousands there be who wander therein, deluded into the belief that they are in the true Way. What urgent need that the ministers, the teachers of religion, should be sure that they are in Jesus' Way and not straying in some side path. What more profitable than Bible study, directed to this very point, asking sincerely "What is Jesus' Way?" and searching for the answer in the sacred Word, in which He sets forth the Way, saying what no mere man could dare to say, "I am the Way." Such study of the teaching of Jesus as to His Way is wonderfully fruitful in spiritual results. And in learning the Way, the student who comes with reverent heart cannot fail to catch something of the spirit of the Master Teacher.

Jesus' Way—the Way of absolute trust in the Father, of repentance and regeneration, of love to God and neighbor, of unfaltering faith and obedience, of forgiveness and charitableness, of simplicity and sincerity, of service and self-sacrifice, of purity and peace. When every professed follower of Jesus actually walks in His

Way the church will march forward in the garments of righteousness, panoplied with divine power, fulfilling its mission of world evangelization. And when the church of Christ thus becomes His witness and discloses the Way by walking in it and proving its truth and beauty and transforming character, the world will take heed that the church has been with Jesus and learned of Him.

Then shall the souls hungry for God but not knowing where to find Him be led to Him who is the Way and the Truth and the Life. Then shall the Way appear unto millions now walking in darkness, not only in non-Christian lands but in our own. And then shall all division and unbrotherly strife and whatever hinders the development of spirituality cease to trouble, because these things are not found in Jesus' Way.



The Week of Prayer

It is fitting that in the program of the Week of Prayer (January 2-9), to which reference is made elsewhere in this issue, our pastors should introduce special prayer for the development of a new sense of communion with God, and for the consecration of our resources in men and money to enable Northern Baptists to achieve our New World Movement goals. With faith and prayer, all things are possible. Let us not miss this opportunity for prevailing prayer. It is urged that special prayer be made for the full participation of our churches in the whole program of the Kingdom of God. This calls for a fresh statement of all the goals of the New World Movement, including a deeper spiritual life, aggressive evangelism, stewardship, and the hundred millions to make possible the advance. The importance of this matter cannot be overestimated.



Stewardship and Thrift Week

Christian Stewardship is to receive special attention and emphasis in the period just before us, and its relation to evangelism and the development of the spiritual life is becoming better understood. Another subject that is closely allied to Christian Stewardship comes to the front in the National Thrift Week, January 17-23, during which the principles of the ten-point basis embodied in Bank Day, Budget Day, Life Insurance Day, Own Your Own Home Day, Make a Will Day, Pay Your Bills Promptly Day, and Share With Others Day will be pressed home upon millions of our people, young and old. We have explained this interesting and significant movement on another page, but wish to emphasize here the extreme value and necessity just now of impressing thrift upon all classes of people. High prices, thinking in large sums, talking of millions where it used to be thousands, reactions from war conditions

and privations—all these things have thrown thrift into the background. If we are to return to normal cost of living, there must first be a general practice of thrift in order to escape suffering and want. The churches are concerned deeply in this welfare movement, and whatever concerns the church concerns also the missionary interests which are dependent upon the churches for maintenance. Preach thrift and practice it, in order that the principle of the Seventh Day—Share with Others—may predominate and govern, as the true end and aim of all our getting. Thrift is the handmaid of Stewardship.

NOTE AND COMMENT

¶ Give no heed to rumors or gossip about the merger of MISSIONS with anything. MISSIONS has won its place in the life and affections of the denomination. It is purely missionary, representing the work of our great missionary societies, which united to make it their one organ in 1910. With the largest circulation by far ever reached by any of our denominational periodicals it has proved of great value. Published by the Administrative Committee of the General Board of Promotion, to which it was committed as a trust by the Societies formerly publishing it, there has been no change in policy or purpose. The only change has been the recent one of an advance in price from fifty cents to one dollar in clubs, this necessitated by the threefold advance in cost of production. Do not be troubled by these rumors, even if you see them in print. Our club managers should receive your hearty support in their efforts to increase the club lists. Do not make them wait for or on you. We want to have the largest list and the best magazine as the good record for 1921. There is now only one address—MISSIONS, 276 Fifth Ave., New York—whether for business or the editor.

¶ At the meeting of the Administrative Committee in New York, November 5, the following action was taken:

"Voted: That the Recording Secretary be requested to convey to Senator and Mrs. Warren G. Harding the hearty congratulations of the committee on the election of Senator Harding to the Presidency of the United States of America; and to extend to Senator and Mrs. Harding their assurance of cooperation and their best wishes for the success of Senator Harding's administration."

¶ The artistic cover of MISSIONS which brings its great thought to our readers as a New Year message is a product of the art department of the Redfield-Kendrick-Odell Company, and a present from the firm through Mr. L. S. Downey. We feel sure our readers will share in our appreciation of the gift. The thought so effectively expressed by Professor Drummond has been treasured by the Editor for many years, and is now sent out to inspire and bless others. Its adoption would mean much more than merely a happy New Year.

¶ As MISSIONS goes to press the Federal Council of the Churches in Christ in America is holding its quadrennial meeting in Boston, fitting in as a part of the memorable tercentenary celebration of the landing of the Pilgrims. The Council is the one cooperative body which represents the denominations, their chosen delegates comprising its membership. The program was rich in promise, with many prominent Christian leaders as speakers. A committee on enlargement of plans and operation within the constitutional limits had long been at work, and its report was of great interest. Not the least significant action was the election of Dr. Robert E. Speer as President. With reorganization to fit the new demands and such leadership, the

Federal Council should be able to do much to promote co-operation among the Protestant denominations.

¶ Thanks are here publicly extended to the many who have commended the November issue of MISSIONS as of exceeding value because of the breadth and informing quality of its articles on the present situation in Europe. More articles of the same high quality are coming, and this month we present another concerning China. MISSIONS is getting as rapidly as possible a corps of correspondents around the world, so that we shall give our readers the best and most reliable reports as to world conditions.

¶ When the Editor, in an unguarded moment, changed the conditions of Puzzle prizes and omitted the simple words, "for the year," he made a mistake that cost him so much that while he stands it with a smile he will not be likely to make it again. He had no idea so many people were interested in the puzzles; but the pile of books he has had to send out shows how everything in MISSIONS is of interest to some one. But note now that "for the year" is in place.

¶ There is a very remarkable missionary in Central America, Miss Blackmore, whose story excels romance in its facts. Coe Hayne has succeeded in getting it from her, not without difficulty, since she is as modest as she is heroic, and the first chapter is in hand. This will make one of the striking life sketches of the New Year. It is a wonderful record of fearlessness, faith, and success through divine support.

¶ A memorable incident of Thanksgiving Day was the announcement of Mr. John D. Rockefeller's enlarged endowment of the Laura Spelman Rockefeller Memorial, the total now reaching \$63,763,357.37. This means much to some of our institutions. It is estimated that Mr. Rockefeller's benefactions, including his three separate Foundations, have gone beyond the enormous sum of a billion dollars. He is in his eighty-second year, and retains his vivid interest in the causes to which he gives. Doubtless this fund in memory of his wife gives him the deepest satisfaction. He bears without question the title of the world's greatest giver.



¶ The portraits above are I. C. Swez and his son. Mr. Swez is a Chinese Consul commissioned by the Chinese Government to raise money from the Chinese in the United States for the famine sufferers in North China. He is a Christian, and his son is a Christian of the third generation. Consul Swez is of high reputation.

Our Baptist Mission Work in China

MODERN Protestant Missions in China began with the landing of Robert Morrison in 1807. Strangely enough, the work of the American Baptist Foreign Mission Society in China really started in Siam where a mission was opened in 1833, the first three converts being Chinese. There the great need of the millions in China was brought forcibly to the attention of the missionaries with the result that they established a station in Swatow, South China, three years later and made vast plans for future work.

At present the China Mission has been divided for convenience into the following three fields, each organized into its own independent conference and administered as an entity: The South China Mission on the southeast coast near Canton; the East China Mission on the eastern coast in the provinces of Chekiang and Kiang-li; and the West China Mission on the western boundary of the country, 2,000 miles up the Yangtse River and bordering on Tibet. The East China field was opened in 1843 and West China in 1889.

The three religions which Christianity has to combat are Confucianism, Buddhism and Taoism, the first two of which are the traditional religions of the land. To some extent they have been put on the defensive, but they are still powerfully entrenched in the life of the nation.

The language of China, which is extremely complex, is the same throughout the country in its written classical form, but differs according to the locality in its pronunciation and idioms, so that it is often impossible for Chinese in one section to understand the spoken language of those in another section. Since the written language is so complex the illiteracy is large. Recently a simplified phonetic alphabet of thirty-nine characters has been introduced and approved by the government. By means of this new alphabet it is said an illiterate person can learn to read in six weeks.

In this land, larger than the United States and with a population four times as great, the General and the Woman's Foreign Mission Societies have a staff of not quite 200 men and women to carry on all forms of Christian work. Naturally a certain proportion of these are always in the homeland on furlough.

As always, evangelism is foremost in importance and underlies all the different branches of work. An encouraging feature is that the Christian churches are becoming self-supporting and independent much more rapidly than those in some other sections of the Orient. Chinese home societies have even been organized which are now carrying on an aggressive work in unevangelized fields.

Realizing that a strong church must be an educated one and that without education it would be impossible to have the trained native leaders essential to the continued advance of Christianity, the missionaries early started a system of Christian schools. In East China there are now academies for boys and for girls at Ningpo and for boys at Hangchow. The Foreign Mission Society unites with the Southern Baptists in the ownership and support of the Shanghai Baptist College and with other societies in the management of the Nanking Christian University. South China has several boarding schools for boys and for girls.

Then, in Swatow, the center of the Mission and the

third largest shipping center in South China, there are, in addition to the important schools for girls and women under the supervision of the Woman's Society, the Swatow Academy for boys, giving two years of college work, and the Ashmore Theological Seminary. In West China the Society cooperates with other boards in the West China Union University, the peak of educational work in that Mission. Of course the students for these schools are all supplied by the many village schools scattered throughout the country.

Early in their work the missionaries saw the need for Christian doctors in China, and through the medium of medicine doors have been opened to Christian teachings and conversion. At present there is the beginning of a medical system in each of the missions. In South China there are two hospitals, one for men and women at Swatow, and one at Kityang under the Woman's Board. In East China there are hospitals at Shaohsing, Ningpo, Kinshwa and a union hospital at Huchow. In addition to the two hospitals in West China, one at Yachowfu and another at Ningyuanfu under the Woman's Society. The General Society has a representative in the medical department of West China Union University.

Although the Christian work has made definite progress and met with decided results, reinforcements are still greatly needed, both in men and money. According to the Survey of the Northern Baptist Convention the following are the requirements by 1924: New missionary families, 52; new women missionaries, 30; new mission residences, 56; new academies and schools, 11; additional to Shanghai College; additions to West China University; institutional church plants, 2; Women's Bible Schools, 4; hospitals, 7.

These are the stations and missionaries of the General Society in the different missions in China:

SOUTH CHINA

Chaochowfu—Rev. and Mrs. B. L. Baker. At home: Rev. and Mrs. E. S. Hildreth.

Chaoyang—Dr. and Mrs. A. F. Groesbeck. At home: Dr. and Mrs. C. B. Lesher.

Hopo—Rev. and Mrs. A. S. Adams, Dr. and Mrs. H. W. Newman.

Kaying—Rev. and Mrs. J. H. Giffin, Rev. and Mrs. G. E. Whitman, Rev. and Mrs. S. S. Beath, Rev. and Mrs. J. L. Bjalke. At home: Rev. and Mrs. George Campbell.

Kityang—Dr. and Mrs. J. M. Foster, Rev. and Mrs. E. H. Geidt.

Changning—Rev. and Mrs. E. S. Burkett, Rev. and Mrs. C. E. Bousfield.

Swatow—Dr. and Mrs. Jacob Speicher, Rev. and Mrs. R. T. Capen, Mr. and Mrs. N. H. Carman.

Ungkung—at home: Rev. G. W. Lewis.

EAST CHINA

Hangchow—Rev. and Mrs. E. H. Cressy, Dr. and Mrs. J. V. Latimer.

Huchow—Rev. and Mrs. E. H. Clayton, Rev. and Mrs. A. I. Nasmith. At home: Dr. and Mrs. C. D. Leach and Dr. and Mrs. M. D. Eubank.

Kinhwa—Dr. and Mrs. C. F. MacKenzie.

Nanking—Rev. and Mrs. C. S. Keen, Rev. and Mrs. L. B. Moss. In Language School: Dr. and Mrs. W. W. Zwick, Rev. and Mrs. C. F. Wood.

Ningpo—Dr. and Mrs. J. S. Grant, Dr. and Mrs. Harold Thomas, Rev. and Mrs. L. C. Hylbert, Mr. and Mrs. H. R. S. Benjamin. At home: Rev. and Mrs. F. C. Wilcox, Rev. and Mrs. E. E. Jones.

Shanghai—Dr. and Mrs. F. J. White, Mr. and Mrs. F. C. Mabee, Mr. and Mrs. Victor Hanson, Rev. and Mrs. P. R. Bakeman, Mr. and Mrs. E. J. Anderson, Mr. and Mrs. R. B. Kennard, Dr. and Mrs. J. T. Proctor, Mr. and Mrs. R. D. Stafford, Dr. and Mrs. H. W. Decker, Miss Ritner, Miss Lacy. At home: Rev. and Mrs. C. L. Bromley, Dr. and Mrs. G. A. Huntley, Mr. and Mrs. Daniel N. Kulp, II.

Shaohsing—Rev. and Mrs. A. F. Ufford, Dr. and Mrs. F. W. Goddard, Rev. and Mrs. A. I. Nasmith, Rev. and Mrs. David Gustafson. At home: Dr. and Mrs. C. H. Barlow.

WEST CHINA

Chengtu—Dr. and Mrs. Joseph Taylor, Mr. and Mrs. D. S. Dye, Dr. and Mrs. H. F. Rudd, Dr. and Mrs. W. R. Morse, Mr. and Mrs. H. J. Openshaw. In Language School: Mr. and Mrs. W. W. Cossum, Dr. R. L. Crook, Rev. and Mrs. L. H. Randle.

Kiatingfu—Mr. and Mrs. C. L. Foster, Mrs. J. M. Wellwood. At home: Rev. and Mrs. F. J. Bradshaw.

Ningyuanfu—No resident missionary.

Suifu—Mr. and Mrs. Jesse E. Moncrieff, Rev. and Mrs. D. C. Graham, Dr. and Mrs. C. E. Tompkins. At home: Rev. and Mrs. A. G. Adams.

Yachowfu—Dr. and Mrs. J. C. Humphreys, Mr. and Mrs. L. A. Lovegren, Rev. and Mrs. F. N. Smith.

SOME RESULTS IN FIGURES

The latest statistics from the Chinese Missions, given in the annual report submitted at Buffalo, are as follows for the year 1919:

Ordained missionaries, 46; unordained, 24; wives, 68; single women, 60; physicians, men and women, 24; a total of 198, with 61 at home on furlough.

Native workers: Ordained preachers, 22; unordained, 143; men teachers, 370; women teachers, 151; Bible women and zenana workers, 47; medical assistants, men, 83, women, 37; other native workers, 16; a total of 869.

There are 177 churches, 28 entirely self-supporting; 217 church buildings and chapels; 324 places for regular meetings; total church membership, 8,792; baptisms, 856.

In the Mission schools, numbering 283 of all grades, there are 10,274 students, who paid fees amounting to \$109,347. The native contributions for church expenses, support of pastors and other workers, totaled \$15,578; for education, \$1,326; for missions and other benevolences, \$3,644; a total of \$20,548.

In the 9 hospitals and 14 dispensaries the number of in-patients was 4,276; out-patients, 54,330; total number of treatments, 113,663; total expenses, \$57,030; receipts in fees, \$34,317.

The medical work is greatly reinforced by the Rockefeller Foundation.

Succeeding

BY HELEN BARRETT MONTGOMERY

WE have come a long way to get our present MISSIONS. A way that was not only long but blind to many of us from the days of separate publications, each with its own deficit and its own constituency, to the days of one great missionary publication reaching ten times as many people as the separate publications.

Not even yet do many of us see the full significance of MISSIONS. A church trained with MISSIONS read and studied for a single generation would be a regenerated church. Think of it! Here is a magazine that brings the big tasks for which the church exists, the great world-shaking enterprises, straight to the door of the least of us. It makes us wonder, it makes us proud, it makes us humble, before the goodness and the grace of God.

Now just supposing that every church could do as some churches do, treat their subscribers as shareholders in some great enterprise, and put MISSIONS in every family. Just suppose that the pastor from the pulpit were to call attention to leading articles; were to make MISSIONS the center of a monthly prayer service. Why, if the thing could be, it would recreate the men and women who sit in the pews.

But why should it not be? Why not say that every stockholder—every one who subscribes to the denominational enterprises—shall know how and where his money is spent? There are churches that do just that, give every family that is a subscriber of record a subscription to MISSIONS. It is provided for in the annual budget of the church the same as any other expense.

Now the purpose of this is to speak to the pastors. You are our leaders. If you say we ought to do this we will. If we do it we shall be a new people in less than five years.

Why not take it into the pulpit—get a vote of the church and try it?



View of the Compound of the American Baptist Foreign Mission Society

From the left: 1. Girls' School (low building); 2. School of Mothercraft; 3. Residence of unmarried women missionaries; 4. Girls' Day School Boys' School; 10. Dr. C. D. Leach's Residence; 11. Residence of



China's Tomorrow



Chinese Babies in a Tub

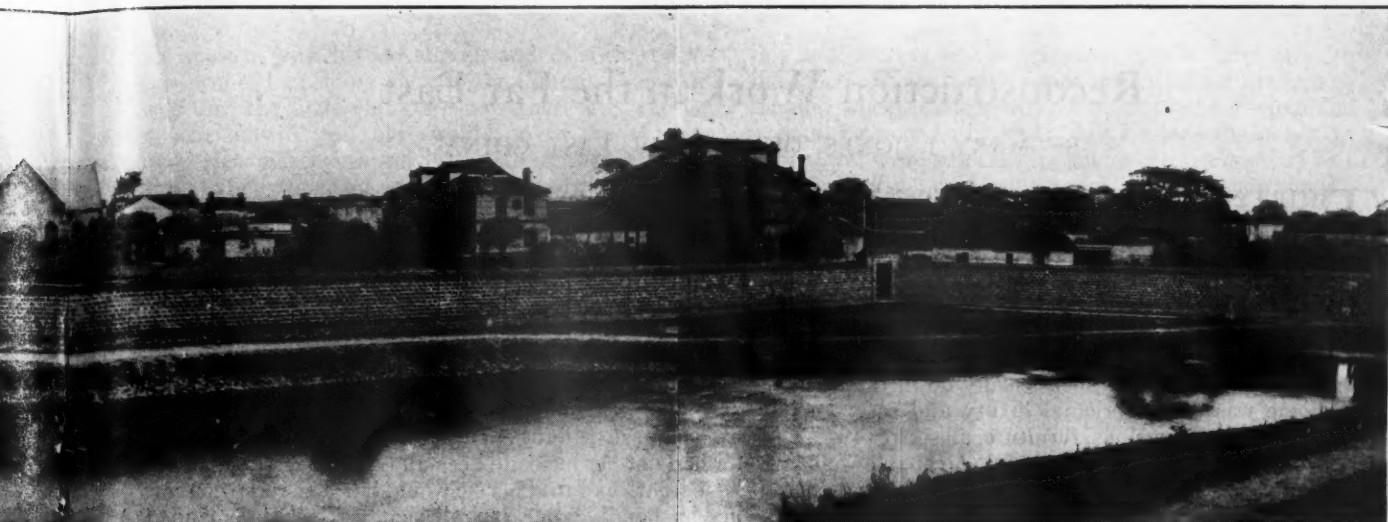


Chinese Girls saved from slavery by the Mission Refuge

IT IS to release the Chinese superstitions, which have hitherto been a great hindrance to the progress of China. It is to free the Chinese people from fear, that the Christian missionaries have come to China. It is to bring the Chinese people of true soul liberty and of the love of God. It is to bring the Chinese girls and women of the missions.



These Chinese Kiddies take to Christianity makes a happy life possible for these Chinese children, girls as well as boys.



Mission Society at Huchow, China, taken from the top of the City Wall

girls' Day School (low); 5. Dormitory of Boys' School; 6. E. H. Clayton's Residence; 7. Church Edifice; 8. Boys' Day School; 9. Class Rooms
11. Residence of Evangelistic Missionary (at present unoccupied)

to release the Chinese from their bondage to their
vices, which haunt all life and fill every hour with
the Christian missionaries carry to them the Gospel
of liberty and of salvation from sin and fear. To save
and women of China is another aim of Christian



Chinese Kiddies take to American breakfast foods with avidity. Chris-
tian work makes a happy life possible for them, and for all the other millions of
children, girls as well as boys.



Chinese Prayer Gong



A Chinese Woman Food Seller

Reconstruction Work in the Far East

BY MARY I. JONES, OF HUCHOW, EAST CHINA

THIRTY-TWO years ago in a large city in Szechuan Province, that great western state of China, a daughter was born into a certain official family. The little girl had a brother older than herself, and brother and sister grew up knowing only the privileges of a ruling class. The father held a high position in his native province and at one time a higher one. These positions brought gold as such usually do in the orient. The home was one of oriental luxury and ease. Food, entertainment, decorations, furniture, all spoke of wealth and pride and a love of the beautiful. A capable woman, trusted by her much-absent lord, ruled here, and there were servants and slave girls to do the necessary work at an oriental pace. All bode well for the future of the family, for the father had high honors, the son responded to the efforts of his most exacting teachers, nor had sickness visited the home.

The daughter, Virtue, was petted and loved by her mother, but as usual even in such homes was not taught to read much beyond the end of her first reader. She learned to embroider, however, and practice in that art makes the perfect work that is often seen from many Chinese embroidery frames. So much did the mother enjoy the company of her daughter, and so vivid to her imagination was a very probable unhappy future as a married woman, that many suitors for her daughter's hand were refused. Finally she was at eighteen engaged to a Mr. Chang, an official from a far Eastern town. This gentleman was known to the father to be a good man and kind, and he had just a few months previously lost his wife; moreover, he was a man who had not had more than one wife, and he promised that he would not now think of taking a concubine. He had a son already, and so the mother was persuaded that the match was one that would be well for her daughter. Their horoscopes were examined and nothing from the fates preventing, a lucky day for the wedding was chosen. The "hope box" was already full to bursting and the wedding garments had long been made, so the preparations that now hurried were the getting ready of the guest halls, sending out hundreds of gay red invitations, and the preparation of a pretty wedding feast which must offer a different *menu* of forty dishes each for the three feasts to which all friends were invited. The wedding held in Mr. Chang's home in Chengtu was a continuation of gaiety and feasting, happy for all but the bride. Finally all was over and our young woman first sees her bridegroom's face nor is disappointed. For several years Mrs. Chang lived happily with her husband in Chengtu and into their home came five children.

For ten years Virtue was near enough to parents and brother to visit often in their homes, and then came the first great sorrow into her life. This was the removal to a faraway city, to the home of Mr. Chang, for political turns in the wheel of destiny had left Mr. Chang without an official position in Szechuan. Leaving Chengtu meant not only leaving her parents but also leaving the American friends they had made there. These friends had put a new hope, a new aspiration, into Mrs. Chang's life and she was looking forward eagerly to what her daughters might know and be, for they were to be different. The

nine-year-old daughter was already far ahead of her mother in her knowledge of Chinese characters, almost as bright, in fact, as eight-year-old brother; and what might not the future hold for them in this new day which she felt but could not understand? Her husband was in full accord with these aspirations and had gladly given the daughter the private teacher that was making her the pride of her mother. The journey to the new home was long and wearisome. So many loved things as well as friends must be left behind, but all must be for the best, for had not her husband been all that the middleman and her parents had told her he would be? The reception into her husband's home was all that ceremony demanded. Father and mother were dead, but elder brothers and aunts and uncles observed the courtesies due the young sister-in-law and were courteous in receiving every *kao-tao* from her. Feasts were spread and yet Mrs. Chang was unhappy. Why? Because she was far away from her own home, the language was hard to understand and it was difficult to speak so as to be understood; but even more than this, as language became less and less a barrier between her and her relatives, Mrs. Chang found no response in them to the restless longings in her own breast.

Over three years had passed in his new home and it was growing more and more lonesome when one day Mr. Chang came home from a trip of weeks away to tell his wife that in a far city he had heard that in their own county seat, in Huchow, was a school for married women. This was an unusual school, for it would accept children with the mothers. The course of study was very general, and here at last Mrs. Chang might even make up for not having been to school when a girl. Prominent Chinese recommended it and this husband promised to take his wife there in a few days, and with her investigate the possibilities of the school. The visit was made, and all the way home and for days afterward every private conversation was filled with hopes and plans for Mrs. Chang's studying in this school; for when once more the husband and father had a position, this hope would certainly become a reality.

"Weren't the teachers cordial and didn't the foreign principal treat them just as friendly as did their American friends in Chengtu? After all, Christianity must be very good. How fine it would be when she could understand what they were doing in all those class rooms, and when she could write a letter to her husband and read without help those he would then write to her when he was away." These and many others were the thoughts that filled the little woman's mind as week after week passed by.

Summer came and with it the heat and the inevitable sickness. The eldest daughter, in whom so much was centered by this fond mother, left the Chang family—no amount of medicine, even from the famous temples, nor prayers before the greatest gods doing her any good. So here another dark cloud settled over Mrs. Chang's heart—the deeper and darker because neither husband nor mother were with her.

More waiting and the husband came home to say that a good position was open to him in Tientsin. He would go

there at once with his eldest son, and in a short time money would be coming back to the family. Then Mrs. Chang and the little children—now there was another little one only a year old—would go to the Huchow school. Her oldest son might go to the government school. Anticipation was joy, but in a short time all her rejoicing at the new smile of fortune was turned to deeper woe than Mrs. Chang had ever known. A message came from the north telling of the death of her husband two weeks after his arrival. Crushed and weary, the heart of the little mother turned homeward, longing for the mother she had not seen for years. Her brother would surely help her; surely he would send for her and she might go to see her own. A dream was this, as fleeting as it was false to Chinese custom, for of course she must stay in her husband's home; and now, instead of a letter of condolence from her mother, the news comes that mother is dead and that the brother had not found favor with his superiors and so help from him is not to be expected.

Dazed but not defeated, with dauntless courage the little widow began setting her house in order. Quietly she made plans for starting to school. The spring term had already begun—but school regulations as yet meant nothing to her. The youngest child was put in the care of a poor country woman. Her oldest son was already in school, supported by an uncle who had insisted on adopting him as he had no male heir, and as is quite the custom in China—a custom to which no parent can refuse to yield, if a family is blessed with two sons, and a brother or uncle has none and wishes one of yours. The trip to the city school did not quite result as planned. The interview with the head of the school showed that there would be very strict insistence on certain regulations with which she had not thought it necessary to get ready to comply. Also the board and tuition fee could not be lowered even for her. With the rent from the house that her husband had owned, and the returns from the little plot of land they had in silk culture, she could manage it. At least, so she convinced the school principal and she was accepted, to enter two days later.

Two days—three days—a week went by, and then the little woman and her children came. The story of that week held enough of misunderstanding, oppression, hate and intrigue to fill an ordinary lifetime. Mrs. Chang's announcement that she had made arrangements to enter a school, and a Christian school, moreover, had been as a bomb in her husband's home. Her "folly," instead of being but the means of whiling away the hours, had been more deep-seated in origin than any in the home had guessed. Anger, threats, scoffings—all were in vain. The son was disowned by the uncle who had intended making him his sole heir. The widow was made to understand clearly that she had not the least control over any of the property of her late husband. The house that she was about to rent was locked against her. One after another humiliating act was lived through in this unbelievably wicked tragedy; and at last, all hope gone, the little woman sought the way to peace that many even more tutored minds have tried. If not pity, at least some feeling of family pride on the part of some one saved the life that for the time had felt too discouraged to battle longer. Seeing that her spirit would not yield to their reasoning, the family agreed to say to her that they would no longer oppose her going to school, but that she was as dead to them, and that she must not look to them for support. Befriended by but one in that large family,

this little mother and her children then left and came to the school. She had with heroic resolution set her face to the new world. Conservatism had blocked her way. The wrecks of women had jeered at her. Lesser souls looked on in pity, yet she—still cringing under the strokes that had been applied so mercilessly—came with buoyancy almost, as she saw a new day opening up for her and her children.

School life was no disappointment to Mrs. Chang. It was even better than she had hoped. Living in a boarding school was not an easy matter, but the difficulties were not to be compared with the compensations ahead; and besides, the story of adjustment to this new environment is a complete one in itself. From the first, Mrs. Chang has been interested in Christianity. She believed it to be the only hope for her and her family. Whether in class room or alone, anyone wishing to talk to Mrs. Chang of the Bible, of Christ, or of Christian principles always had a listening ear. The Christian hymns appealed to her greatly. Within a few weeks after coming into the school she was regularly observing the morning prayer hour. A Christian? Perhaps not. At least she had left off the morning worship of the kitchen god; and if even that was what she had transferred to Christ, it was a step. This morning prayer came to mean so much to her that she said the day did not go on well if she neglected it. Even then, perhaps not a Christian, but learning a little more of trust in the One who cares. In this part of China a sword made of coins always hangs on the bed post to ward off evil spirits. At the close of her first term in this school, Mrs. Chang brought this fetish, unstrung the coins herself, and gave them to the principal of the school saying she had no faith in this any more and that the coins might be taken to America as evidence that this superstitious faith no longer bound her.

And what arrangements had she made to meet her financial obligations on entering school? Let us not be too harsh with her for having a faith, deeper than was warranted, in the ability of the Mission school to help one in every kind of trouble. A cash payment was made, and precious articles brought from the Szechuanese home were deposited to cover the term's expense for self and family. During that first term Mrs. Chang made two visits home. The first time her relatives would scarcely speak to her. Some of them called her Jesus. The next visit a teacher went with Mrs. Chang and the reception given her was more cordial. Not even this time, though, nor at the close of the term was any aid proffered her by her relatives. Sleepless nights and their results were not uncommon and we did not blame her. As days passed, nothing in her home seemed too precious to sell—if by doing so she might extend the time of her sojourn in that school that means advancement and light as over against retrogression and darkness in the home. Her saleable household effects are getting low; and as she as yet has little marketable ability, you may be inclined to call her foolish, and those who lead her on as worse, but hers is the foolishness of faith and we glory in such faith, for God someway will reward a faith that is being shown by such works. This present term sees Mrs. Chang and her little folks back in the Huchow Woman's School. She is now planning on how she may be able to put her oldest son into our Mission Boys' School.

Pray that her courage fail not, her faith fail not, and that she be enabled to continue her studies until she can be not only a support to her whole family, but that in the meantime she may become a real child of the King—a

light to her own children, and to her relatives who now so oppose and oppress her. Remember, too, this school that is carrying forward for you this splendid piece of recon-

struction work. Success is insured only by your loyal support. The salvage and its worth to the new order in China will be in proportion as you give and pray.



AT THE WELL, SWATOW



PASTOR TSAS AND FAMILY



CHINESE CHILD

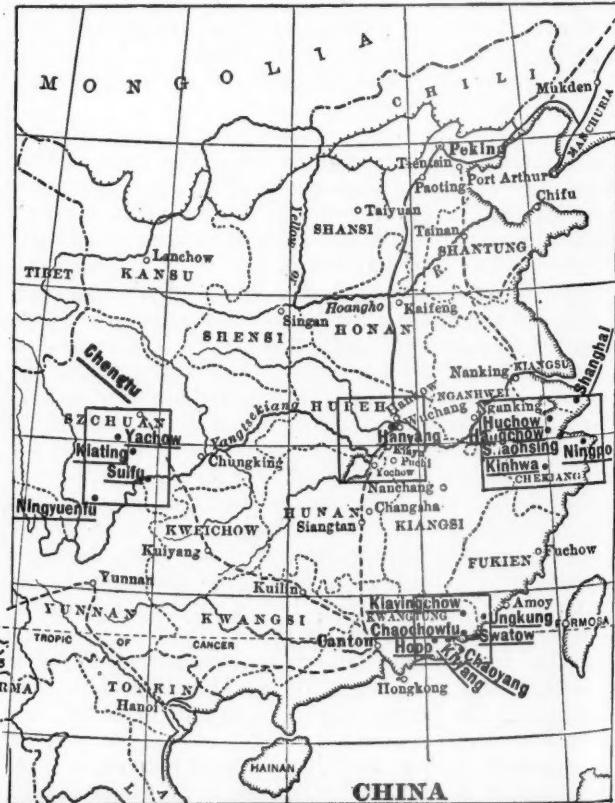
The Famine in North China

THE conditions in China, as described by missionaries and the Chinese authorities, are appalling. Forty million men, women and children are in immediate danger of dying from starvation. Thousands are said to be committing suicide as the only means of escape. Cold and disease add terrors to famine. Fever has become epidemic in hundreds of villages. The five northern provinces of Chihli, Shansi, Shensi, Shantung and Honang are the sections in the extremity of suffering. Thousands on thousands of families have left their homes and started for Manchuria, where the crops were good, but the authorities there are turning people back, and indeed in the cold of winter they would be caught in a trap instead of finding succor. Fuel is exceedingly scarce in North China, the koa-liang crop having failed and so there being no stalks, which are a common fuel. Buildings have been torn down to burn the timber for fuel. People are eagerly eating alfalfa, this being almost a luxury, and are devouring the few leaves on the trees, tree bark and grass, elm and apricot leaves. One missionary found whole communities whose main subsistence was crushed sand burr pulp, leaves and bits of elm bark made into gruel or a kind of cake.

The nearest approach to the present situation was the Chinese famine which reached its crisis in 1878 and resulted in several million deaths. All the agencies of international relief are active, and the American Red Cross has appropriated \$500,000 to help. Our Government has consented to a temporary increase of ten per cent. in Chinese customs duties, subject to like action by other nations, the money to be administered through the Chinese Government for relief purposes. But all these efforts are only a drop in the bucket of need, and China has appealed to the American people to contribute funds. Millions will be needed, for the millions affected by the famine must receive help at least until late next spring.

It is earnestly to be hoped that there may be a single agency for China Relief and not a number of independent efforts. The call is too serious for delay or division. And what a period we are in, with Europe, the Near East, and now China in dire need, with cholera epidemic in the West and famine in the North—and all looking to this country as the sole hope. It would seem that in such a crisis as this

the governments represented at Geneva ought to take a hand, and not leave it all to private initiative. Our own Government, while not at Geneva, might well stop some of its superfluous outgo and send the millions thus saved to China. Whatever is done, it should not be spasmodic but as carefully conducted as Mr. Hoover carries on his relief work for Europe or the Near East Relief Committee its work for Armenia. Now is the hour for the Christian churches of America to make a lasting impression upon China by a practical manifestation of Christianity.



National Thrift Week and the Churches

IT may well be doubted whether the International Y. M. C. A. ever started a movement destined to be of more benefit to the country or to become more popular with all classes of people than the National Thrift Week which was first observed in 1920 in a manner to attract wide attention, and establish it as an institution. It was about four years ago that thrift activities began in various local Associations, when Y. M. C. A. leaders appreciated the fact that it was as important to meet the economic needs as it was to meet the physical, educational, social and religious needs of young men and boys. Out of this grew the Economic Program now recognized as the fifth part of the fivefold program of the Y. M. C. A. The Detroit Convention in 1919 approved the program, and recommended the observance of National Thrift Week, January 17-23, as a regular thing. Benjamin Franklin's birthday was chosen as the appropriate starting-point for such observance.

The 1920 observance was well worked up under the direction of the National Thrift Week Committee of the Industrial Department of the International Y. M. C. A. The movement enlisted active support and participation on the part of the press, chambers of commerce, bankers, insurance companies, building and loan associations, general federation of women's clubs, the railroads, colleges, churches, and various industrial organizations. Much enthusiasm was aroused as the practical character and benefits of the movement were brought home to the public. The local Associations were used as centres of activity and promotion, local representative committees were organized, and as a result 633 communities engaged in what is aptly described as a financial drive in which no one was asked to give anything or buy anything. The results were everywhere most gratifying, and it was apparent that the movement had come to stay. More than a million persons were reached directly, and millions more indirectly had thrift values impressed upon them.

Here is the ten point financial basis of National Thrift Week: 1. Work and Earn; 2. Make a Budget; 3. Record Expenditures; 4. Have a Bank Account; 5. Carry Life Insurance; 6. Own Your Own Home; 7. Make a Will; 8. Invest in Reliable Securities; 9. Pay Your Bills Promptly; 10. Share With Others. That is a strong basis, sound in principle and morals, practicable and workable, and a sure precursor to success and satisfaction.

Preparations are now making all over the country for the observance of National Thrift Week, beginning January 17th with Bank Day, followed by Budget Day, Life Insurance Day, Own Your Own Home Day, Make a Will Day, Pay Your Bills Promptly Day, and Share With Others Day. All these carry sufficiently their explanation. The last emphasizes the religious privilege of sharing a part of one's income with the church and missionary causes, and puts worthy motive and impulse into all the others, since thrift finds its highest motive in Christian altruism.

Certainly our churches have reason to be interested in this movement, and to aid in securing a wide observance this year. Never has our country and the world more sorely needed a widespread knowledge of simple

economic truths than today. A truly thrifty membership would solve the problems of the churches and the great missionary agencies. A thrifty population at large would abolish the charitable organizations and the poverty problem. In originating and promoting this intensive, well organized, nation-wide educational program, which is continuous through the year but finds its culmination in National Thrift Week, the International Y. M. C. A. has rendered an incalculable service to the country and the world. This program applies to any and every community, and must result in the betterment of every individual reached. It is in its educational character as an all-year-round program that its highest value will be found. A thousand or more communities are expected to participate this year. Full literature, explaining the movement and the plans of carrying out the program, can be obtained from the Industrial Department, International Y. M. C. A., 347 Madison Ave., New York. This is a movement for and by the entire community, with the aim of promoting no special interests but of advancing the general welfare. Its promotional value to our missionary enterprises is evident. Saving merely to get is not inspiring, but saving to give is one of the fine phases of Christian stewardship.



Christian Stewardship

January 17 to February 20 has been fixed on as the period during which the denominations will unitedly present and press the claims of Stewardship. Special programs for the opening exercises of Sunday schools have been provided for the five Sundays of this period. The organization of groups in every church to study the principles of stewardship and the relation of these principles to worldwide missions is urged. The culmination of the period will come with the enrolment of Christian stewards, in line with the slogan, "A League of Christian Stewards in Every Church." It may seem like one of the dreams to speak of a day when in every Baptist church there shall be such a league as one of its active and permanent factors. But that must come before the denomination can realize its possibilities and fulfil its high mission. And there is nothing more fitting than that this study of the meaning and principles and significance of stewardship should follow closely after the week in which the churches have been especially engaged in prayer, with mingled thanksgiving, penitence, and aspiration.



Those Splendid Sikhs

One of the warrior races of India are the Sikhs; proud, stately, brave, loyal, they are indeed a royal race. During the war there were six thousand Christian Sikhs who served as soldiers with distinguished bravery. On one occasion they were asked to sing on parade—they at once struck up *Christ the King of Glory* and followed this with other Christian hymns. The officer insisted that he had asked them to sing national airs. "These are our national songs," they answered.



The Sunshine Baby

THE TRUE STORY OF HER LIFE AND TRAVELS, COMPANIONS AND EXPERIENCES IN INDIA AND AMERICA

BY REV. W. T. ELMORE

Formerly Missionary in India. Illustrations also furnished by him

VIII. SUNSHINE BABY'S FRIENDS

THERE were many of them, for Sunshine Baby smiled at everyone, and all wanted to be friends to her. There was old Nursamma whom we have mentioned. She was a woman so poor that she had never owned even a poor thatched house. She and her children had lived under the trees, and when it rained they had taken shelter under the thatched veranda of someone's mud house. She was reported to be a thief, and probably she often had stolen food for herself or her children.

But Sunshine Baby's mother took pity on her, and made her the "sweeper," and it was her business to sweep the house, look out for scorpions under the mats, and do many things which other people thought beneath their dignity. Nursamma was so grateful that it was almost pitiful. She became a very good woman, but of course was an ignorant one. At one time she seemed unhappy for some days, and Sunshine Baby's mother wondered what could be the matter. Then she brought back a two anna piece, worth four cents, and told how she had found it and had been tempted to keep it, but her conscience would not let her. Old Nursamma would have died for Sunshine Baby. It was not a great while before with Sunshine Baby's mother's help she was able to build a plain little thatched roofed house, and oh, how proud she was of it! Sunshine Baby and her parents had to come to it, and sit down and hold a little meeting in it, she was so happy.

Then there was Ruth, whose name has been mentioned. Ruth was a bright, educated young woman whose husband had died. She seemed only a girl yet. She was as good and sensible and clean as any American girl, and as faithful as could be. Ruth came from a poor little village, and her people were poor and ignorant, but she had gone to school in her village, and then to a boarding school, and now she was as good and bright a woman as you would find in any land.

Little Nursamma was another. She was only a girl of thirteen, but she had been sold by her father to be the wife of an old man whom she hated. She ran away from him, and as it was famine time, he let her go. Sunshine Baby's father was giving work to hundreds of people because of the famine, and she came to work with the others. He saw what a pretty, sweet, faithful girl she was, in spite of her poor clothes and hard work, and he took her to Sunshine Baby's mother, who gave her sewing work. Soon she was taking care of Sunshine Baby, and great fun they both had. How happy Little Nursamma was! She said she had never had so good a time in all her life. But there was always sadness in her face as she thought of the time when famine would be over and she would have to return to her husband.

But she never returned. Sunshine Baby's father was trying to get her free, with not much hope of success,

when one day a woman came to the compound from a village where there had been cholera. She brought some little cakes. A little boy among the school boys ate one, and Nursamma ate another. That was in the morning. By noon the little boy was very sick, and soon he died. Little Nursamma was playing with Sunshine Baby at sunset, but in the night she was taken with the cholera, and before morning she too was gone. How sad everyone was at the bungalow. But they all felt that it was better for Little Nursamma. Now she did not have to fear her heathen husband any more.

Subamma was another of Sunshine Baby's special friends and care-takers. She was from a higher caste or class of society. She became a Christian and her husband drove her away. She had to leave her home and her little girl. Sunshine Baby's mother heard of her, and got her to come to her house. How happy she was to be in the happy bungalow! She soon was taking care of Sunshine Baby, and when she learned what to do for a white baby, she was as good and true as any white woman could have been. Some people wonder why a baby or child in India must have someone to take care of it all the time, when such a thing would not be thought necessary in America. One great reason is that there are so many dangers to watch against. There are scorpions which hide under the mats or even in the clothes, and a baby must not be allowed to creep about anywhere alone. Then even snakes at times come into the houses. Once when Sunshine Baby was very little, her father and mother were about to sit down to dinner when they saw a cobra snake crawling along beside one of the chairs. Then India is full of sick people, and even lepers sometimes come to the veranda. These people must not touch the baby or her playthings, or come too near. And sometimes a stray dog will come along, and Indian dogs are not usually nice ones. Then the sun is very dangerous, so that if Sunshine Baby had creped or toddled out into the sunshine without her thick sun hat, she would have been sunstruck.

These are some of the reasons why someone must watch the baby or little child every minute. Subamma was in some ways the best of any of the care-takers that Sunshine Baby had at different times, for she was of the higher castes, and people had more respect for her words. She was kind, and knew where to have the sick people or the beggars come, but if anyone disobeyed her in trying to touch the baby when she thought they should not, she was brave as a lion, and sometimes seemed almost as fierce.

But poor Subamma thought always of her own little girl, now about eight years old. Her comfort was in caring for Sunshine Baby, and her smiles and play made Subamma forget for a little her own troubles. But she never gave up hope that some day she would have her own little girl. And she was not disappointed. Subamma's

husband married again very soon, but after a little a great carbuncle came on his shoulder, and he had to go to the hospital in Nellore. He took Subamma's little girl along with him to cook his food. Sunshine Baby's mother had let Subamma go to Nellore to learn to read. One day as she was walking near the government hospital, whom should she see but her own little girl? With a scream they were in each other's arms in a minute. Subamma's husband came in anger, but an old priest told him that probably his carbuncle was a punishment for separating Subamma and her little girl, so he let the little girl go with her mother, and oh, how happy they were!

Then there was little Mandy, a poor little famine orphan, who used to come every day to play, when Sunshine Baby had grown large enough to want a playmate. And Kotiah, the gardener, brought her the best fruit and vegetables, even though she could not eat them. And Madariah, the cook, how he would try to get something that Sunshine Baby would eat, for she was not always very well on account of the heat. One day he came to Sunshine Baby's mother and said that everything was ready for dinner, and he would like to be excused for awhile. She knew it was for some good reason, and let him go. After several hours he returned, and brought with him two pigeons which he had shot, hoping that Sunshine Baby could eat them, or at least the broth from them. And if he saw that her mother was worried, he would come back and sleep all night on the veranda floor, so as to be near by if he could help in any way.

When Sunshine Baby grew older she had many friends. There were Suntoshem, which means Joy, and Satyavadum, and Saubagium, and other little girls whose names Sunshine Baby could pronounce more easily than she could English names. These little girls were school children in the boarding school, or children of teachers. They played Indian games, and Sunshine Baby was as happy with them as if they were white children.

Sometimes they would have a party. Sunshine Baby always had a birthday party, and there were many between. The children always stayed to the supper. What did they have? Ice cream and cake? Not very often. Sometimes Sunshine Baby's mother would order ice from Madras, and they would have ice cream, but the little Indian children did not care much for this. This was for white guests. But they always had a little fun by calling in her playmates and giving them a little ice cream. The little girls would always say at first that it was hot.

But they enjoyed the fun, especially trying to hold a piece of ice in their hands. For they had never seen any ice.

But the usual party had a very simple supper. It was rice and curry, for even a king in India when he gives a feast, gives rice and curry. The children would sit in a circle on the veranda floor. Before each one would be placed a plate, not fine china, but made of leaves. Many people in India make a living by making these plates. Banyan leaves are put together with pieces of grass to make a plate more than a foot across. The rice is placed on this, then a little hollow is made in the top of the rice, and some curry poured in. The people eat with their hands. And how they would eat! The curry was always good, and Indian children are always hungry. After the rice and curry they would have some candy or brown sugar, and the feast was over. Sunshine Baby sat with the rest and ate with her hands, enjoying it as much as any. Until she was a large girl she enjoyed sitting on the floor and eating rice and curry with her hands.

IX. A VISIT TO THE SCHOOL

One day Sunshine Baby went with her mother to visit the school. Here were a hundred children, some living near by, and some from distant villages who had come to the compound boarding school. Outside under the trees was the primary class. There are about 450 letters in the Telugu alphabet, and it takes the children a long time to learn it. They sit on the sand under a tree, and write their letters in the sand. A teacher or an older pupil leads them, singing the letters as they write. Sunshine Baby was only about two years old, but she watched them with great interest for a few minutes, and then, down she sat in the sand with the rest and began to write and to sing with them. The children were going to laugh, but the teacher shook his head, and all went on as gravely as before.

Presently the children stood up to recite, and gravely as any of them, Sunshine Baby took her place at the end of the row. When the teacher came to her she answered like the rest, although her answer did not have much to do with the question. Then the bell rang to close the school, and how the children, and teachers too, laughed and talked when school was dismissed. They almost mobbed Sunshine Baby, so anxious were they to get near her. And she smiled and prattled gravely, and seemed to think this was a regular part of school work.

(TO BE CONTINUED)



A Rider of the Old Fremont Trail

A STORY OF FRONTIER MISSIONS, BY COE HAYNE

XI. BUCKING THE SNOW

IN order to secure at a minimum of expense the horses which he required to carry him from one station to another, the Missionary became a wild-horse tamer. Ranchmen were glad to give him permission to go out upon the open range and capture as many of their unbroken horses as he pleased, so long as he returned them well broken after using them six months or a year.

It was the Missionary's custom to drive a bunch of wild horses into a corral, and by his own original methods rope the one he fancied and turn the rest loose. With the help of another man and sometimes without help, he would put a heavy harness on the colt and hitch him to a lumber-wagon alongside a gentle horse. Until he was ready to go, he kept the wild one penned up between the wagon-tongue and a fence. Then with reins well in hand he started across the sage-brush desert with the pitching broncho fighting mad, but quite helpless beside his staid and philosophical mate.

In time Frank Harger, of Big Lost, who controlled a large range on the Era Desert that was stocked with some of the finest horses in the State, gave the Missionary his choice of any unbroken horse under eleven hundred pounds for twelve dollars and a half. After breaking several horses bearing this ranchman's brand, the Missionary finally came into possession of a pair to his liking. As the splendid animals that composed this team took him on countless trips over the rocky trail that led past the picturesque lava beds, it was natural that he should name them respectively Rock and Lava. On more than one occasion he owed his life to the sagacity and staying powers of this remarkable team.

The Missionary's field of 135 miles from east to west practically was all deep snow country. Consequently during a greater part of the winter he had difficulty in making his appointments. It meant a kind of work that no one can appreciate unless he is familiar with deep snow conditions in the intermountain country. The Missionary frequently was the first man to go over a road after a hard snow-storm. No country road on the Idaho plains during the deep snow season is a beaten path with high banks lining each side as in the settled communities of the East and Middle West. Within a few days after a snow-storm the wind fills the track on a level with the surrounding snow-field, whereupon a new track must be broken out. The road always remains on top of the snow, and the deeper the snow the narrower grows the track made by the feet of the horses. After a fresh fall of snow a horse is obliged to feel his way along this path, carefully placing each foot in front of the other. He cannot trot. He gingerly walks along, making not more than fifteen miles a day.

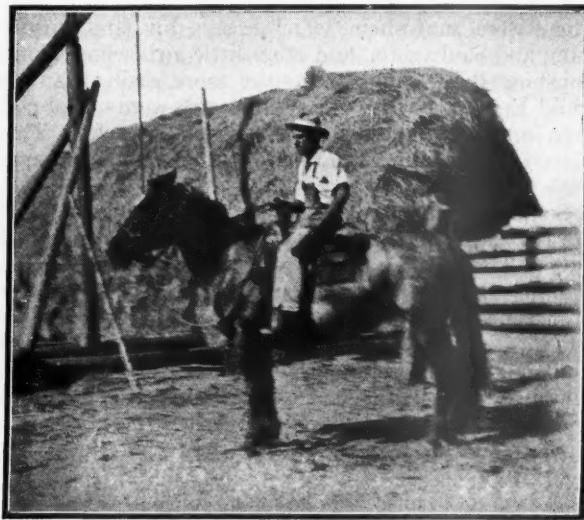
The greatest difficulty is experienced in the spring when the deep blanket of snow begins to thaw. In-

variably the snow thaws from underneath and so undermines the road. The only support for team and sleigh during the spring of the year is the frozen snow on top. One might start out in the morning and drive in a bee-line over the tops of the fences, but woe betide the man who does so when the sun has softened the top crust, for at any time he may see his horses go down through six feet of snow that has no foundation. One may spend four or five hours making one mile under these conditions.

A road along the side of a canyon is especially treacherous in the spring. The horse that slips off the beaten path is apt to rear and plunge in his fright and go tumbling to the bottom of the canyon. The Missionary has seen horses down in a canyon that had to be fed two or three weeks before they could be shoveled out. It was not an easy task hauling hay and throwing it down to them.

A CHARACTERISTIC EXPERIENCE

To reach some of his appointments the Missionary had to cross mountain ranges on which snow fell to



WALTER ISLAND OF SILVER CREEK VALLEY

a depth of five or six feet on the level, and sometimes drifted to a depth of twenty feet. In those days few of the rivers in Idaho were bridged, and the only way of crossing them was to ford. In the spring of the year the Missionary often crossed swollen streams in which team and buggy would both go nearly out of sight. Many times he drove through canyons where he was in constant dread of the snow-slides that he could see coming down the mountains with terrific force and destruction.

Every alternate Sunday the Missionary's work required him to attend two Sunday schools, preach three sermons, and drive thirty-five miles. During

the deep snow season no one team was equal to this day's work, and so a change was necessary at a point midway between Bellevue and Soldier.

One day the Missionary started out from Soldier after an unusually heavy snow-storm. Anxious to meet an engagement at another field, he had started for home as soon as the storm subsided. This was greatly to his disadvantage, for he found an unbroken road to travel. Consequently he had to break about

plunge only a few feet at a time, but eventually got to the end of the hundred-foot path that had been tramped down. Then the driver went back for the things that had been left and carried them one by one up to the sleigh.

A second section of the path was now broken, after which the team was driven up as before. Again the load was carried forward by hand.

This form of attack was kept up until a way was worn, not over, but through the drift. When about half-way through, the plunging of Rock and Lava resulted in breaking the sleigh in such a manner that it was impossible to proceed without repairing it. The Missionary waded through loose snow, deeper than he was tall, to a clump of willows that he could see in the distance. Some branches were cut which, with strings and tie ropes, served to repair the broken sleigh.

The path-breaking, team-driving, sleigh-holding, load-carrying journey was resumed. It took just four hours of most strenuous work to make that half-mile; and by the time the worst of the drift was negotiated the horses were covered with lather and about exhausted, while the Missionary was soaked from waist down by reason of the snow melting on his clothes, and from waist up because of perspiration—and exhausted. By the way, that box of butter had increased in weight so rapidly that it was finally left in the snow-bank for the coyotes to carry off.

A mile beyond the canyon a farmhouse was reached at about 9 o'clock at night. Here good shelter and feed were secured for the team, and shelter and food, of a kind, for the Missionary. Surely it has been demonstrated that the Missionary was not finicky about what he ate or where he slept. He had slept out-of-doors, down in cellars, on kitchen floors, in barns, in granaries, in a pest-house, and in a blacksmith shop. He could eat almost anything and everything, but positively that place was too much for him. Of course he was ravenously hungry and was anticipating a full enjoyment of the late supper prepared for him after his arrival in the dark kitchen. Unkind fate decreed that the old farmer's wife should kindly insist upon giving the Missionary more light on the subject by placing the lamp on the center of the table.

Hungry as he was he could not eat another mouthful. He went to bed, and the bedclothes smelled so badly he could not sleep. Things were not cleaned up by the next morning, so the wayfarer started on his journey after eating a few soda-crackers which he supposed were clean.

A lunch which had been given him the day before to eat on the road for dinner had been consumed with the exception of the drumstick of a chicken. His intense hunger reminded him of that drumstick, and as soon as he had passed out of sight of the house where he had been entertained overnight, he fished it out of the bottom of the sleigh. It was frozen solid as a rock. But the Missionary gnawed it until it was all gone. To this day he is ready to affirm that never did the yellow leg of a chicken taste better to any starving mortal, without mentioning a frontier preacher.



MR. AND MRS. MATT JONES FORDING WOOD RIVER

twenty miles of it. It was fortunate, however, that he had a good strong team which understood that work.

During the first part of the journey he experienced no serious difficulty, although the traveling was necessarily slow, but near four o'clock in the afternoon he found some real trouble before him.

The road went up a canyon about three miles long and then across a mountain range. For a distance of about two miles the road was graded or dug into the side of this canyon, the snow being six feet deep on the level, but drifted out over the side of the canyon to a depth of ten or twelve feet, so that it was impossible for him to follow the road for a distance of about half a mile. The difficulty was to get over, through, around, or under the great snow-bank that lay on the side of that almost perpendicular mountain. Unless one has attempted such a feat, he will never know the difficulties of the undertaking. Rest assured that the task was one worthy of the courage and best metal of the Missionary and his able team, Rock and Lava.

How did the Missionary win through? As a starter he got out of the sleigh and plunged into the great snow-drift and tramped down a sort of path for about one hundred feet to the place where he thought it safest and best for Rock and Lava to enter the drift, then he went back and unloaded the sleigh of his valise, horse blankets and robes, and also fifty pounds of butter which he was taking to town for a farmer. Team and driver were now ready to tackle the snow-drift.

With the lines in one hand and holding the sleigh with the other to keep it from sliding down the mountainside, he started. The team was able to

A NARROW ESCAPE

A Thanksgiving service had never been held in Lost River until the Missionary drove Rock and Lava from Bellevue to the little settlement to conduct such a service. As a usual thing the roads were blocked with snow by Thanksgiving time, but this year the storms held off longer than usual. The weather seemed so favorable indeed that the Missionary decided to remain in Lost River over Sunday, in order to afford the people there an opportunity to attend two regular preaching services before winter finally put a stop to his visits to the Big Lost region that year.

Sunday morning the sky was overcast with fleecy snow-clouds. The warning of the approach of the first big storm of the winter season was ample enough, but the Missionary was unwilling to start back without holding the services morning and evening as announced.

After the evening service he was invited to the home of Tom Ferguson, who had married Mrs. Gray, the star cook of Big Lost. The ranchman agreed with the Missionary that if he wished to get back to Bellevue before the spring break-up he would do well to start out that night. Accordingly Tom fed the Missionary's horses while the Missionary fortified himself against the storm by eating the appetizing meal which Mrs. Ferguson prepared for him. It was near midnight when he started out on the long, difficult trail that led out of Lost River Valley, over the divide to the lava desert, and thence to the Wood River country.

Big flakes of snow began falling before the Missionary had been an hour on his way. He knew then that it would be a close race. To turn back meant that his team would be blockaded in the Lost River Valley all winter, unless he undertook an almost impossible drive by way of Idaho Falls, a distance of nearly 400 miles. He needed his team in the Wood River Valley; he was headed toward home, and he decided to keep on during the night.

The snow fell in blankets. By daylight the young preacher reached the last ranch-house in the valley. He hailed the house, and when a man answered, said he wanted his team fed. By 9 o'clock he resumed his journey. By this time the snow was drifting, but not enough to blockade. By noon it was up to the horses' bellies. It became a fight all the way. From 9 o'clock in the morning until 5 in the afternoon he drove without stopping. A less sturdy team would have lain down under the strain, but Rock and Lava plowed steadily on, presumably accepting the situation as an every-day incident in the life-work of a "gospel team."

Dead Man's Flat was reached at 5 o'clock. Here the Missionary stopped at Vance's roadhouse to feed his horses, after making fifteen miles in eight hours. At 7 o'clock another start was made, which nearly proved to be the Missionary's last. It was his pur-

pose to reach Iland's ranch at all hazards. From this point on to Bellevue he would find the road broken out in a few days at most.

The wind constantly grew colder. The road at best was an extremely difficult one, winding as it did between the sawtooth-shaped mountains and the lava beds. Two hours passed—three.

Just when the Missionary fell asleep he could not remember. He had been without sleep for nearly forty hours, and the strain during eighteen of those forty hours had been terrific. How long he had been asleep he did not know, when suddenly he awoke with a start. The snow was still falling thickly and the wind was strengthening. But neither the snow striking his face nor the violence of the wind had



THE COTTONWOODS—A CHARMING SPOT AT THE EDGE OF THE LAVA DESERT

aroused him. The team had stopped and almost instinctively the driver realized that they had left the road. But just where he was he did not know for the moment.

Objects about him loomed up indistinctly. Ten feet ahead of the horses the Missionary recognized a clump of willows. Then he knew that Rock and Lava had turned up a creek to a familiar camping-place and were waiting to be unharnessed and fed. Faithful old Rock and Lava. Too bad that they could not be accommodated.

The Missionary turned the horses back, and kept them moving on into the night, realizing that a few moments' delay on the road now might prove fatal to himself and team. Refreshed by his sleep, he was enabled to remain awake to urge his tiring horses to continue the battle against the storm. By this time the drifts had become almost impassable. Before the Iland ranch was reached Rock and Lava had earned their names a thousand times. When their master stabled them and blanketed them at midnight after their twenty-four-hour battle he tried in many ways to express his gratitude to them, keenly regretting his inability to speak their language. This was one of his exceedingly narrow escapes.

(TO BE CONTINUED)

TWO MORE CHAPTERS WILL CONCLUDE THIS INTERESTING RECORD OF PIONEER SERVICE

With the New Books

Our Grand Old Bible, by William Muir, the story of the English Bible told for the Tercentenary, is well said to be "a veritable mine of good things." Here is a scholarly account of the making of the English Bible prior to the Authorized Version; the Coming of the Authorized Version; Three Centuries of Service, showing how the New Version had to work its way and its influence on English literature; and the Revision of the Authorized Version. Especially wise is the author in dealing with the question of the use of Authorized Version or Revision. He says, "Perhaps the best form which the popular use of either of the versions can now assume, is that the two should be used side by side, at least for private study. . . . It is in the Word itself, and not in any mistaken views of it, no matter how strenuously these may be advocated, or how conscientiously they may be believed, that our trust is to be placed." This is a most helpful book for teachers, and a comforting and inspiring book for all readers. Timely and able. (Fleming H. Revell Co., \$1.25.)

One of the interesting new books is *Child of the Sea*, by Mrs. Janie Prichard Duggan, who here gives the journal she kept while a missionary in Porto Rico in the years following the passage of the Island into possession of the United States. The author is known for her literary ability and nothing more worthwhile than this volume has come from her pen. The book has been adopted as collateral reading for mission circles, and they will find it as entertaining as it is unusual. Not often does one get so intimate a view of a missionary's life. (The Judson Press; illustrated.)

In his book on *A Better World* Tyler Dennett seeks to answer the important question, What are the moral and spiritual resources of mankind for peaceful, cooperative living? He rightly says we cannot dodge or hide from this question, which would still be fundamental even if a League of Nations were functioning in full panoplied power. "This book, therefore, argues boldly and without evasion that the day is already here when the Christian peoples of the earth must, for self-defense if for no nobler motive, definitely set before themselves the task of bringing all mankind, themselves included, to the acceptance and practice of the Gospel of Jesus Christ." Such a book is worth reading. Mr. Dennett was at the Peace Conference, and deals interestingly with the League. His chapter on Christianity and the Next Century is exceedingly suggestive. His answer to the question Why Foreign Missions? is as straightforward as his general treatment throughout the work. The reader does not doubt where the author stands. When he pleads for justice to the tinted races he speaks from a background of knowledge. Ministers may well

get this volume. It bristles with sermon points. (George H. Doran Co., New York.)

Chinese Heart Throbs, by Jennie V. Hughes, is a book true to its name, and the reading of it will cause many heart throbs in breasts not Chinese. Miss Hughes is associated with Dr. Mary Stone, that remarkable Chinese woman doctor who has more than once been introduced to our readers, and who writes the introduction. She tells how Miss Hughes, then a new missionary, came into her life fourteen years ago at the time of her sister's death, and became a leader in the school that has developed into the Knowles Training School for Women at Kiukiang. Dr. Stone's beautiful tribute to her friend is a fitting vestibule into the stories, the very titles of which betray the character of the author: "How She Prayed the Christians Back," "Woody Heroine," "The Silent Blessing," "Yung Seo's Tuition Fee," "Paying for Oneself," "From Hut to University," "Rebecca's Graduation"—these are some of them. What a reading for a missionary program can be made out of

the first chapter, where a fine description is given of Mrs. Mei's reading from the Book of books to a motley crowd of her people. And what an example that little old Chinese woman sets to Christians in a more favored land. For pathos and an irresistible appeal one must go far to find a story that surpasses the live sketch in "Paying for Oneself." Does China need Christianity? The answer is in that single life story, so far as woman is concerned. Do not fail to put this book into the church library and the home bookcase. (Fleming H. Revell Co.; illustrated.)

Jewels from the Orient, by Lucy Seaman Bainbridge, is just the book for program makers who are looking for interesting stories and sketches from real life, not too long for programs and sure to receive attentive hearing. Mrs. Bainbridge got her stories at first hand as a rule, and her two years of touring among the missions in Japan, China, Burma and India gave her opportunity and experience. Four of the stories are from Japan, ten from China, five from Burma, four from India, and one from Syria. The human and heart touch are not wanting, and the book may well take place among the living witnesses to the saving power of Christianity. (Fleming H. Revell Co. Illustrated. \$1.)

Among the books on the shelf for review are: *A Moslem Seeker After God*, by Samuel M. Zwemer (a book of great value); *Reminiscences of Daniel Bliss*, edited by his eldest son; *The Gospel and the New World*, by Robert E. Speer, full of meat; *The Dawn of a New Era in Syria*, by Margaret McGilvray (these from the Fleming H. Revell Company); *The Malden Survey* (Geo. H. Doran); *The Stature of a Perfect Man*, by P. H. J. Lerrigo; *Baptist Fundamentals* (The Judson Press). Look for reviews in February issue.

Six Weeks in North Dakota

By J. E. NORCROSS, D.D.

A State-wide campaign of evangelism was inaugurated at Bismarck, North Dakota, on October 1st. The executive committee of the State Convention, under the wise and consecrated leadership of Secretary Stockton, presented a program that attracted a fine attendance of delegates, generated an atmosphere of rare fellowship, gripped the affection and will of a splendid company of workers, and was crowned, at the closing evangelistic service, by a response of the unsaved.

To aid in the follow-up work, for a period of six weeks, the General Board of Promotion generously released Field Representative Norcross to the American Baptist Home Mission Society, through whose Evangelistic Department such co-operative service was made possible.

Bismarck, Jamestown, Fargo and Grand Forks were the centers chosen to receive special aid and where the momentum of the State Convention was to be kept up. The local pastors in these cities were alert to seize their opportunity and in publicity, hospitality, fidelity and spirituality were shining examples of good sense and good will.

The joint representative, loaned for this special effort, rendered a varied service, such as cooperative pastoral visitation at the homes of the people, addressing schools, colleges and fraternal organizations, and daily presenting the claims of Christ at church, Sunday school, Y. M. C. A. and theatre meetings.

Points of contact were created, opposition to special effort eliminated, wavering lines strengthened, friends enlisted for our church program, and several score of decisions made for Jesus Christ—and of these new converts many were baptized during the six-weeks period.

The attendance was remarkable considering the fact that a hot political fight was in progress throughout the north country and election day was scheduled at the crest of the campaign. On Sundays the church buildings were crowded and every Sunday revealed a reign of happy faces and glad hearts. From these root centers others are being established under local State supervision, and the Easter record in North Dakota should be a total worth while.

Through the vision and generosity of Dr. H. F. Stilwell, of the Department of Evangelism, Field Representative Norcross visited Fitchburg and Leominster, Mass., early in December, and, following the Christmas holidays, planned to assist Secretary Pope in five centers in Minnesota.

Our New World movement is a comprehensive movement and places its primary emphasis upon spirituality. Such centers of cooperative effort could be fostered in every State in the territory of our Northern Baptist Convention if backed by the same kind of cooperation that North Dakota gave. Let us crystallize our theological opinions into soul-winning campaigns and find in a consecrated attitude of self toward God and God's world the thrill and joy of the divine life.

Dr. Cronkhite on Conditions in Burma

WE are privileged to quote months late. The carpenters are from a long letter written by Dr. L. W. Cronkhite, of Bassein, Burma, to friends in America:

You are invited to drop in upon us any school-day morning. I say invited to "drop" in on us, and the words are well-chosen. Rangoon, our capital city, with its 300,000 inhabitants, has lately had its first sight of an aeroplane. Indeed, two planes came in the same day, an English and a French, both bound for Australia, in the first England-to-Australia flight ever made. The largest machine, the British, has since reached Australia within the stipulated time, and has earned the award of ten thousand pounds sterling. The other broke down and did not get out of Burma. This first aeroplane landing was made a great event, the Lieutenant Governor, our highest official, and many of his staff being present to greet the aviators. They were entertained at Government House—as you would say, the White House—with every honor.

And well they might be; for what possibilities the event opens up! Akyab, over on the Arrakan coast of the Bay of Bengal, across the mountain, is a city very slow of access by a sea-voyage. But the planes made the trip from Akyab to Rangoon in about five hours, quite undeterred by the mountains. We shall, in a year or two, in all probability, be sending our mails by plane, at a special extra charge for those who do not wish to wait for the slower steamers. I wonder when the first plane-borne letter from Bassein, Burma, will reach New York. The first regular aeroplane mail route in India has been established between Bombay and Karachee.

There is a good deal of ignorance about things American over here, just as I often discover a similar foreign ignorance about things Burmese. My cook speaks but does not write English, so calls upon the schoolboys to help him make up the accounts which he renders to me. I noted two or three items recently which perplexed me. I was charged with "sigh goat" and "rose bif" and "quick road," yet had never knowingly eaten goats, bifs, or roads. On inquiry I found that the items stood for sago, roast beef, and quaker oats.

In late May our new school year opened with a very marked increase in attendance. With the new building it is likely that there will be another notable increase next May.

This is a slow country, and though the contract calls for the completion of our new chapel-school building by November 1st, it will be fully four

years younger, with the choice of a life-field, it would be the Bassein Pwo Karen. While we are putting up our modest building here, our Sgaw Karen brethren here, who use a different language and have a separate and larger mission under Dr. Nichols, are laying the foundation of a much larger structure, all of brick, and to cost about \$100,000. Their people in the past few months, that is, the Karens themselves, have subscribed some \$70,000. Their total membership is about 16,000 as against ours of 4,000. The school varies from 600 to 800 or more pupils of both sexes. They have a fine brass band.

[Note. When the difference in earning power is considered, this gift is equivalent to fully \$500,000, raised by the same number of American Christians.]

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The Frontier Missionary

A WORK AS VARIED AS LIFE

If we should accompany him during an entire month while he travels from the Utah line on the west away off to the east nearly as far as the Continental Divide, by the end of the month we would have traveled over one thousand miles, computing the actual road distances from one station to the other but not taking wholly into the reckoning the number of miles covered in order to reach the ranchmen at their homes.

The New World Movement provides for a large increase of colporter missionaries. Their ministry is unique inasmuch as they take the gospel to the sparsely settled, isolated, and lonely places that otherwise would be utterly neglected in a missionary sense. They go from home to home, hold religious conversations, and sell or give away books, Bibles, and New Testaments. On Sunday they preach wherever they can gather a small group of people to hear the gospel. It is hard to tabulate the results of their work, but a single visit from one of these men of God has often changed the outlook for a whole family.

Not only do the colporter missionaries touch many remote and sparsely settled communities where the maintenance of a regularly organized church is well-nigh impossible, but the versatility of the missionary enterprise as carried on by them is something to marvel at. What a program they must put through during the course of a year! Their work is as varied as life itself. They have heard the summons "Follow me." Indeed, is there a legitimate activity in life with which the Christ did not identify himself?—Coe Hayne.

The History of Mother's Quilt

BY MRS. M. J. KELLEY

Among the earliest recollections of my years ago or more. On his return from home in childhood is this quilt known as "mother's quilt." In early life mother designed and made it. It came into my possession over fifty years ago. Being all wool, we feared moths would injure it so each year it was aired and pressed on the wrong side over a wet towel, with a hot iron, the hot steam killing any parents. Germ that might be present. There are Here I digress. Grandfather soon but three of my mother's immediate after his marriage received and accepted

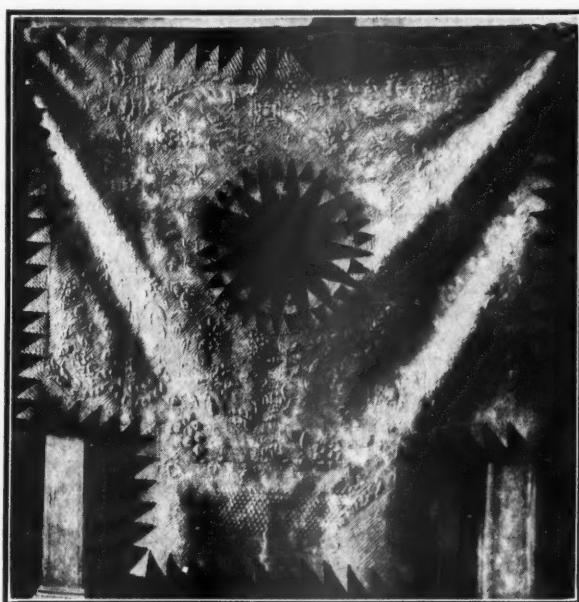
missionary. George Dana Boardman, the missionary, was a frequent visitor at the home and, shortly before leaving this country for his field of labor, made his last visit, receiving grandfather's benediction. At grandfather's death his mantle fell upon mother.

But to return to the quilt. This cloth which was given grandmother so long before had remained unused, when one day she said to mother, "I am going to use this cloth for you girls," there now being four daughters, when mother who was the oldest and at the time in her teens replied, "It seems too bad to use it in this way. I believe if I had a contrasting color to go with the green, I could design and make a pretty quilt of it." The cloth was just the thing for making what was called at the time a "pressed quilt," much in vogue in those days. At this time Maine was a district, belonging to Massachusetts, and not becoming a State until 1820. Grandfather at this time was chosen representative of this district, to the legislature of Massachusetts which met in Boston. He went, traveling the long distance on horseback, some 200 miles. While in Boston he purchased this contrasting color that mother wished. The cloth was one dollar a yard.

In fashioning the quilt, mother sewed the long breadths by hand and though one hundred years have passed not a stitch has broken. Her plan was to insert the pattern of a mariner's compass in the center, so she took the light stand on which ever rested the family Bible, and used daily in family devotions, turned it upside down and cut out a circle. I have heard her say that the night after she had done this, she did not sleep any for fear she had undertaken what she could not accomplish, for she found the cloth being wiry ravelled easily, and she was obliged to whip the edge as fast as she cut. Each small piece in the pattern of the compass had to be cut so as to fit, one piece being concave and the other convex. A young man in the neighborhood who was studying navigation furnished the pattern of the compass. The lining is flannel, spun from lamb's wool and woven by a woman living in the neighborhood. It is wadded with lamb's wool both procured from lambs which were raised on grandfather's place.

As to the quilting. A flower-pot is represented at the foot of the quilt, from which vines and flowers extend to the top of the quilt. The drawing was free-hand, no pattern or stamping then.

This quilt we give to the Woman's Baptist Foreign Mission Society, and through this society to the New World Movement, in memory of a dear mother long since gone to her rest, one who was ever ready to sacrifice herself and what means she had if only Christ's cause could be advanced.



THE UNIQUE "MOTHER'S QUILT"

family living: Mrs. John F. Hilton, of Massachusetts; Rev. Robert Lincoln Kelley, pastor of the First Baptist Church of Delavan, Wisconsin; and the writer. To each this has been a treasured heirloom. We have, however, decided jointly to give it to the Woman's American Baptist Foreign Mission Society hoping that the money received from its sale may be the means of bringing light, and joy, and peace, to some benighted souls. Is it too much to believe it will? If so, it would set heaven's echoes ringing and my sainted mother would join in that glad rejoicing.

Now as to the history of the quilt. Captain Daniel Bickford, my great-grandfather, lived in Salem, Mass., and went on foreign voyages in a sailing vessel. At one time he was in Calcutta, India, and there in one of the shops purchased the cloth of which the outside of this quilt is made, paying, I think, three dollars a yard, although I am not positive of this. As near as we can calculate, this was a hundred and fifty

same spirit. Grandfather was missionary in spirit. Is it strange that his family, which consisted of seven, was infused with the

FROM THE WORLD FIELDS

A Happy New Year, 1921!

I know not the way I am going,
But well do I know my guide!
With a childlike trust I give my hand
To the mighty Friend at my side.
The only thing that I say to Him,
As He takes it, is "Hold it fast;
Suffer me not to lose my way,
And bring me home at last."

THE HELPING HAND

Edited by Helen Barrett Montgomery

Editorial Notes

There have just come several parcels that bring a new sense of the way in which the Society is bound up in the life of the women. The first is from Mrs. Carpenter, of Wisconsin, and contains among other things a picture of Adoniram Judson. It is an exquisite steel engraving with the personal signature of Judson. This was sent in celebration of the Jubilee by one who holds the Society dear—and gives in lieu of money that which is dearer than money.

Another lovely thing was sent by Mrs. Gilbert Knapp, of Shenandoah, N. Y., her wedding comb of tortoise, with top of gold filigree set with topazes.

From the estate of Mr. S. Walter Woodward, of Washington, D. C., came a Japanese edict board, such as used to stand at the corners of the streets forbidding Christians and all Christian practices. This came through the kindness of Mr. Woodward's daughter, Mrs. B. W. Parker.

All these, with other precious things already given—the wedding ring, the jade pin, the ruby brooch, the quilt—will take their place among the exhibits of the jubilee. It is proposed at each district meeting to have a historical exhibit, and it is hoped that those who have curious or interesting things will bring them out to grace this occasion.

* * *

Haven't you liked MISSIONS lately? Even better than usual? I was sure you had and that you were thinking of doing something to show that love and appreciation. Mrs. Mount, of Summit, N. J., was inspired recently to do something really splendid. After she had read MISSIONS from cover to cover, she sat down at her telephone desk and did not rise until she had sixty-five names on her list of subscribers. You can do that too, perhaps not so many—but what of that? If each one who reads these words would get one more we could double our subscription list. And to double the subscription list of MISSIONS would mean more toward the raising of the one hundred million dollars than any other one thing. The raising of the price

seems to make it better for a holiday present than ever before. And what a friendly monthly reminder it would be all through the New Year!

* * *

I heard of a pastor recently who asked the questions found in MISSIONS at his prayer meetings. People were keen to answer them and the prayer was real and for real needs. Another pastor put a teasing question in the order of service and said, "The answer can be found in MISSIONS."

* * *

Did any of you read the article entitled "The Joy Box" in the last number of MISSIONS? I am sure that you did and vowed a vow to send a box of Christmas cheer next year to some busy missionary. Why not begin now to get it ready? Take as a list the things mentioned by Mr. Russell, divide the work among the Sunday school, vote on which missionary you are to make happy, and then send it off early in the spring. You could have a tree and dress it up with the intended gifts, have singing and a good time generally. It takes six months to get a box to the farthest stations. My! but the people who sent those seventy-two presents that came just in time must be glad!

The Book of Remembrance

You noticed that "The Book of Remembrance" was incorporated as a part of MISSIONS in the December issue. This new departure puts a great opportunity in our reach, and lays a great challenge upon us. Some have said that they did not use the prayer calendar because of expense. Here it is free for the using and better than ever. Dr. Poteat has led us into the heart of the true life of devotion in his lessons; the topic for the month has a prayer topic for each day; and the calendar of missionary names lies open for us to make it real.

Cannot little groups of women get together for weekly prayer, take the topics, read the lesson, and pray by name for each missionary. Such a little meeting for prayer and fellowship would be blessed and a blessing. It would revive the power of true intercessory prayer among us.

Enough for the Present

At the request of Dr. Catherine Mabie, a vote of thanks is herewith extended to all the many friends who have so generously sent hospital supplies to her. She does not need any more and because of excessive customs charges asks that no more be sent.

A Little More

When a call comes like that from China and the children, we find we can all do a little more.

New Leaflets of W. A. B. F. M. S.

If You Were Kareng, the Story of a School Girl of Assam—Vickland (price 5 cts.).

Kemendine Girls High and Normal School—Sutherland and Eastman (5 cts.).

Just Girls, or the Abigail Hart Scott Memorial School, Swatow—Fielden (5 cts.).

Impressionistic Sketches of Life in China—Bousfield (3 cts.).

Chundra Lela—Holmes (2 cts.).

Bible and Kindergarten Training School of Ililo, P. I.—Prescott (5 cts.).

Kindergarten Series: An Oriental Pearl—Tompkins; Hangchow Kindergarten—Rawlings (5 cts. each).

Sparks from Our Power House—Pamphlet of short stories (10 cts.).

Christian Girlhood in Japan—Collection of short biographical sketches.

Pencil Sketches—Arcola Pettit, Marian Boss, Margaret Wolcott, Lena Keans, Gladys Dorrie, Elsie Barnard, Ruth Daniels, Mabel Stumpf, Amy Coe, Ethel Cronkite.

"Stupid Me," White Cross Leaflet No. 3—Smith (free).

Investments—How your money is used on the Foreign Field (free).

Day of Prayer for Missions

FEBRUARY 18, 1921

"O Word of God, Incarnate" is the basis for the program prepared by a joint committee of the Federation of Woman's Boards of Foreign Missions and the Council of Women for Home Missions for observance of the Day of Prayer for Missions, February 18, 1921. This program will be found to link readily with both Foreign and Home study books, *The Bible and Missions* and *The Church and the Community*. It is now ready and may be obtained at \$1.50 per 100 from denominational women's board of headquarters.

A card with prayer suggestions has also been issued and is obtainable free, at the same headquarters. This card fits an ordinary correspondence envelope and is intended for wide preliminary distribution in preparation for the Day of Prayer.

If no one has taken the initiative in your community toward planning for this Day of Prayer, will you not call together before January 15 the women leaders of the various denominations and formulate plans? Do not forget to use all the publicity opportunities; such as church bulletins, pulpit notices, local press items, posters, announcements at meetings and gatherings, religious, civic and social. Use your pen and telephone to invite friends, acquaintances and neighbors from near and far to the meeting to be held February 18. And above all, pray!

TIDINGS

Prayer for the Womanhood of 1921

Eternal Spirit of our God, from whom all life's true grace and beauty, strength and serviceableness come, take possession of the womanhood of this generation. Amid new liberties, let not freedom become pagan license; amid new responsibilities, let not frivolity spoil obligation; amid new opportunities, open the eyes of womanhood to see, and enlist the influence of womanhood in support of humanity's best hopes. May purity and gentleness be joined with forward-looking public mindedness. May modesty and citizenship, spiritual grace and social service, simplicity and fearlessness, be blended in the maidenhood of this new and needy day. Keep amid the changed conditions the quality that made our mothers beautiful, and enlarge in their daughters the range of its influence and the impact of its power. Amen.

—Harry Emerson Fosdick.

New Developments in the Work for Orientals

BY MRS. KATHERINE S. WESTFALL

Important conferences in the West recently have led to a most interesting tour of weeks, and left some vivid impressions. They were concerned with the work for Mexicans in the Southwest and for Orientals on the Coast. Most interesting facts have been brought to light about these fields by recent surveys and studies. These Interdenominational Conferences—one is tempted to say International—met to consider the responsibility of the various Home Mission Boards in regard to them.

The work among the Orientals is not large in numbers but most important in giving to new arrivals an immediate contact with the Christian religion. All too often this is lacking. Even distinguished officials from China have spent months or years in this country without ever being taken inside a church. The forces of the world, however, are at work, and often the first impression of Christian America is anything but favorable. Indeed, a missionary working among the Hindus in Central California recently said that in his opinion there were many Americans in his neighborhood in just as great need of the gospel as were any of his race.

At Los Angeles we as Baptists have established no missions among the Chinese or Japanese in the center of the city, but in the suburbs of Moneta and East San Pedro we have two most interesting stations, which were visited by members of the Conference. Going out by auto, as soon as the outskirts of the city are reached, one sees on both sides of the main thoroughfare small truck farms, which are cultivated entirely by the Japanese. Men and women work side by side and frequently the children are assisting. Quite often in

the midst of the field stands a baby carriage, and in imagination one can see the dark-eyed, roly-poly baby inside comfortably sleeping while the mother works nearby. After passing many acres of these small farms, we come to our Japanese church at Moneta, a very attractive building situated on a corner in the midst of this farming section. It has an attractive room for the church services and back of this, rooms for the Bible school and for social gatherings. At one side of the church building is the garage—for an auto is most essential in the visitation of the people—and at the other side a comfortable parsonage for the pastor is in process of erection. We are fortunate in having a good Japanese pastor on this field, and believe that an American woman missionary, with a runabout to take her to the fields and homes of the people would decidedly strengthen the station.

Hastening on, the tang of the salt air and

working, instead of starting work in the center of Los Angeles, where there is some overlapping. These two Japanese missions are a credit to the denomination, a fine example of the splendid policy of the Los Angeles City Mission Society under its able Secretary, Mr. Fox.

In San Francisco a number of the Protestant denominations have good buildings in the Chinese community and there is some variety in the type of work, although most are conducting both day and night schools. A paper carefully prepared by our general missionary, Mr. Shepherd, outlined the various forms of educational work and made some suggestions for reorganizing all the mission school work, which were considered and referred to a special committee to report back to the various Boards interested.

In San Francisco it is not so much a question of new work to be undertaken, but rather a better correlation of that al-



HOMES OF THE JAPANESE FISHERMEN

a glimpse of the shipyards ahead, tell us that we are approaching San Pedro, the harbor of Los Angeles. Passing rapidly along we reach the little dock where we take the ferry across a narrow slip of the harbor to East San Pedro. A long walk through the sand follows, past rows and rows of neat little houses with tiny plots of ground in front, many afire with the white and lavender cosmos or the brilliant chrysanthemums. Reaching the other side of the strip of land, we find our second Japanese church, a building very similar to the one at Moneta, but situated only a few yards from the water and facing the blue Pacific. We were fortunate in finding our missionary, Miss Warren, at the church, but the pastor, Mr. Shibata, was in Japan attending the World's Sunday School Convention. The Japanese of East San Pedro are almost all connected with the fishing and cannery industries; great canneries line the water front and a fleet of fishing boats were in the harbor. Many of the women work in the canneries, while the men are out in the boats bringing in the fish. In the findings of the Conference on work among the Orientals the Baptists were commended for seeking out these two fields, where no other denomination was

ready in progress. Our own attractive church and school building has long been ministering to the Chinese in its immediate vicinity. From the kindergarten department with its fascinating tiny tots, through the primary and junior rooms, to the room for older pupils and for those newly arrived from China, splendid work is being done. Through the years many young people have come into the church from our day school.

Reports were received of Orientals in the adjoining States and although most of the larger groups are cared for, there are many smaller groups in fields yet untouched. After a careful inspection of all the mission work among the Orientals in Los Angeles and in San Francisco, the members of the conference held sessions for a day and a half, carefully studying the situation, endeavoring to make adjustments to avoid overlapping and to care for unoccupied fields.

In addition to our Chinese work in San Francisco we have prosperous missions in Fresno, Sacramento, Portland and Seattle, reaching not only the children and the older people but a fine group of young men and women. Our largest work among the Japanese is in Seattle, with our church and

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Japanese Community House, touching not only the immediate community but reaching out to the country places and nearby cities.

Those who were privileged to participate in these conferences and the inspection of the fields felt that it was well worth while. It will be most helpful in future planning.

The Poor People's Club

BY MRS. F. S. OSGOOD

The Little Boy lay very still in the shadowy corner of the sleeping-porch, but he really could not go to sleep yet for he was making plans, important plans, plans requiring haste.

That evening at the dinner table Mother's Friend had told of her work at Judson House, of the mothers who could not understand English, of boys and girls who had no place to play, of sick, hungry babies crowded about doorways in hot dirty streets. The Little Boy could not hear of such things without wanting to help, but the Exchequer, as his father called his tin money-box, was practically empty. Still there was the plan. He would invite all the children on the street to join the Poor People's Club. They would meet the next afternoon and each one should bring a present, something that a poor child, no, any-age person, would be glad to have, and they would pack a big box for Judson House. His eyelids would droop over his sleepy eyes and he murmured, "Mother will help." The evening star, peeping in through the blind, saw a smiling child fast asleep.

Mother did help. She brought out the box of tissue paper and bright ribbons saved from Christmas packages; she lent



WAITING AT FELLOWSHIP HOUSE

the front porch with only a few injunctions as to the weakest chair, and picking up afterwards; and she made a pail of pink lemonade and put it, with glasses and a cardboard keg of gingersnaps, under the apple tree in the garden.

Twelve members came to the first club meeting, and each brought something. There were balls, a soldier cap, a Kewpie doll in an orange colored dress, two books and a lace collar. Nothing was brand new except the lace collar but everything was attractive and usable. It took an hour to wrap, label and pack the presents, but

when they were all in, the big box was not half full.

"This club," said the smallest member, "must meet at my house tomorrow. I'll ask mother."

"We ought to take a collection," said the member who had two cents in his pocket. The collection was slight, only three cents, but, you see, that time the membership had not come prepared.

"Let's adjourn," said the Little Boy very formally, "to refreshments in the garden." The adjournment was made without delay.

Four meetings were held and each meeting brought contributions that were harder to part with, but at last the box was full. Considerable had to be subtracted from the collections for parcel post for the last thing to go into the box was a little package containing 69 cents marked, "To buy something."

The box arrived early in October and the distribution began at once. The children in the Day Nursery went wild—Italian-fashion—over the balls and the Kewpie. The lace collar served to hearten seventeen-year-old Maria and she left her baby with the nurse and went to her long day's work in the factory. The soldier cap was worn in turn by every child in the kindergarten. Sixty-nine cents can buy a lovely flowering plant for the nursery window if the florist is told where the money came from.

This is a *true* story. I know it is true because I was at Judson House the day after the box arrived. I saw the soldier cap and held the 69 cents. Perhaps some of the minor details are not accurate; maybe the lemonade was not pink and maybe the seventeen-year-old mother was not named Maria, but all the essentials are authentic. The story itself contains the same eternal truth that is found in the story of that other little boy with five loaves and two fishes that he willingly gave to feed the friends of the Master.

It is a great thing to put a spark of joy into a little child's life. And it is our privilege.

What Kindness Will Do for Ching Foo

I come from a land that is over the sea,
And in this land you call me "the heathen
Chinee";

You laugh at my ways and my long braided
hair,

At the food that I eat and the clothes that
I wear.

Are you little Christians—you Melican
boys—

Who pelt me with stones and who scare me
with noise?

The words that you speak and the deeds
that you do

Will ne'er make a Christian of heathen
Ching Foo.

I may turn from my gods to the God that
you praise

When you love me and teach me and show
me His ways.

ANON.

A Week at the Training School

"The girls are all going on a 'bacon bat' down on the lake front. Would you like to go along?" Would I? Of course. So off we started. After supper, Miss Troeck, in her inimitable way, entertained us by the telling of funny happenings at Ellis Island. Then each girl had to do a stunt around the open fire, and each class outdid the others in singing.

On another evening the Junior Class, of which I was made a member, "took off" the faculty amid the merriment of all,



STUDENTS ON A BACON "BAT"

including the faculty themselves. A Hallowe'en party followed on the appropriate evening.

These jolly occasions were only an interruption in the class room work which the faculty, under the wise leadership of Mrs. Pinkham, keep at a high scholastic standard. Those sixty-two girls from twenty-one states are there because they are in earnest. After visiting the classes, I knew why the girls had to plan their schedules to a minute.

Field and practice work are an important part of the training. On Saturday morning all the Juniors flocked over to Fellowship House, where the Lithuanian kiddies were waiting to be taught to sew; Sunday morning the Seniors, under supervision, had entire charge of the Sunday school at Parkside Church.

Another day twenty of the girls helped at Hull House, for they say there, "These girls can be depended upon." Then with Miss Troeck, the girls visited the homes of the children who come to the model practice kindergarten at Raymond House.

I shall not forget the daily chapel led by the students, the glee club practices, the games with the girls in the gymnasium, nor the challenging talk on Sunday evening by Jane Addams. The events of such weeks are preparing these girls to go on great adventures with Christ around the world.

JESSIE DODGE WHITE.

(Miss White is now on a three-months' tour in the West. Students on the Coast can get in touch with her at Baptist Headquarters, 406-9 Humboldt Bank Building, San Francisco, about January 30th, or later in Los Angeles, care of Miss Ina Shaw, 508 Columbia Building, 313 West Third St.)

FROM THE FAR LANDS

Arrival of Missionaries at Rangoon

Word has been received of the safe arrival in Rangoon, on October 12, of the following missionaries who sailed on the *Caronia* August 21: Mrs. John McGuire, Mr. and Mrs. R. P. Currier and children, of the Foreign Mission Society, and the Misses Cecelia Johnson, Nellie Lucas, Ida Davis and Gertrude Anderson of the Woman's Society.

Good News from Prome, Burma

"You will be interested to know," writes Rev. E. B. Roach, who has been at the Prome mission since 1913, "that we have had more additions by baptism in the Prome field during the past year than for a very long time, in fact more than I have ever known—102 in all—a record year!"

Who Wants to Learn About Burma?

The Foreign Mission Society has recently received a supply of booklets published in Burma, entitled, "The Story of the Year 1919." It is a superbly illustrated, well written account of the work of Baptist Missions in the great field where Adoniram Judson began his missionary career more than 100 years ago. The fact that Dr. A. H. Henderson is the editor is a sufficient indication of its literary excellence and the comprehensiveness of its review of missionary work in Burma during the past year. A unique feature of the booklet is that it was printed by our own Baptist Mission press in Rangoon, of which Mr. F. D. Phinney has for 38 years been the efficient superintendent. The Society will be pleased to furnish a complimentary copy to every pastor or other Baptist leader who applies for it so long as the limited supply is available. Applications should be addressed to William B. Liphard, Associate Secretary, 276 Fifth Avenue, New York.

Progress in Mission Schools

Mission schools are growing, and enlarging their scope of work. At Nellore, South India, the High School has a flourishing industrial department which includes manual training classes, agricultural work, and training in the smithy and repair shop. The boys learn to handle tools, and to know the right kind of implement for each phase of the work, knowledge not possessed by the old Indian farmers, and it is hoped that when they put their class work into practical use the agricultural situation of the section will be improved.

Suifu, China, has opened two new schools this last year, one for girls having an opening class of fifty. The schools already established are prospering as never before, Ghe Li Chuang school's enrollment being over four times that of its last year's record, and most of the other schools practically doubling their numbers. More and more the people of this district are coming to realize the help to be received from the mission schools, and the

requests for new schools are so numerous that it is impossible to meet them all.

Shanghai College and Academy have had a banner year, and the demand for instruction has far surpassed that of other years—395 students being enrolled. "We have put them in all the corners and attics where they could possibly bunk," writes Dr. White, president of the College. "We are now refusing new applicants but there are several old students yet to return." The Baptist schools of Shanghai have grown and the splendid record made this year will place the College far up in the list of Christian Colleges in China.

In the Shadow of a Hindu Temple

The spirit of competition is not confined to this country alone, as is evidenced from the following news from the Ongole field. "One splendid feature of our work," writes Rev. J. M. Baker, who is in charge of the general work at the Ongole station, "is the continuation with force and spiritual power,—in the face of strong Hindu opposition,—of the evangelistic band of young men and women, all volunteers, and numbering more than a hundred at the present writing. They meet every Sunday afternoon for a prayer service and then go out to various villages in the field, holding services in Christian and Hindu centers alike. Two Sundays ago they took their stand almost in the 'enemies' camp and had a successful service. I was going on my bicycle to a distant village, and had to pass a Hindu home which was directly opposite a Hindu temple, where services were taking place. To my surprise I heard coming from the house many voices raised in a Christian hymn, and pausing to inquire the cause I found that a group of our young people, with a matron from the school, were conducting a Christian song service. What a joy it was to me to be cheered on my way to the far village by the music of Christian hymns, sung by Hindus in the very shadow of the Hindu temple!"

An Encouraging Year at the New Manipur Mission

There are at the present time about 500 Christians among the Tangkhul Nagas in the Manipur district of Assam. In the words of one of the native preachers, "The fight is a hard one, but God is giving us the victory through faith. In time he will open up this whole state for Christ and even now the Plain is almost girdled by Christians in the mountains." At Kangpokpi, the recently opened mission station, twenty-one new members were received into the church by baptism. Four of this number were young women who had run away from unhappy homes and had eventually found refuge in the mission home. One of the girls is an example of the result of non-Christian practices. Her parents were unscrupulous, their main desire being to get rid of the daughter, and they sold her to a man who already had one wife. Rebelling against this the girl left home and traveled almost one hundred miles before she finally reached the mission. It has taken much patience to train her in

Christian ways, but Porom Singh, a native teacher, and the matron of the school have done much to help her. One would hardly recognize in the modest happy young woman of today the ragged, forlorn girl who arrived at the mission a few months ago. Eight of the twenty-one candidates were young men, one of them from a section not yet open to Baptist missionaries. The rest were men and women who had come to do coolie work on the new compound and had heard and accepted the message of salvation. The gospel is reaching attentive ears and many at the Manipur mission are coming to know the joy of accepting Christ. This is one of the new stations whose opening has been made possible by our recent denominational forward movements.

Foreign Mission Board in Boston

BY WILLIAM B. LIPPHARD

Dr. E. F. MERRIAM is authority for the statement that the Boston Baptist Ministers' Conference which assembled in Kingsley Hall, Boston, Monday, November 18, 1920, was the largest in attendance during his service of many years as its secretary. Its unusual attendance was a deeply appreciated tribute to the foreign missionary enterprise, since the conference had assembled to listen to a program presented by the Foreign Mission Board, which had scheduled its November meeting in Boston.

The opening address was by Dr. Carter Helm Jones, Vice-Chairman of the Board. In his usual felicitous and inimitable manner, he voiced the pleasure of the Board in meeting together again in Boston, the cradle of the American foreign missionary movement. For many years prior to the removal of the Foreign Mission Society's headquarters to New York last spring, the Board had assembled in this historic city and it seemed like coming back home to hold its important November meeting in the vicinity of the birthplace of Adoniram Judson. Two missionaries, widely known among our constituency, were then introduced. Dr. William L. Ferguson, who had recently returned from India, emphasized the tremendous progress that had been made in South India, familiarly known as the Telugu Mission or "The Lone Star Mission," and which, as will be recalled, came very nearly being abandoned by the denomination back in 1853. He called particular attention to the political as well as economic conditions in the country and made it clear that future progress depended upon the maintenance of friendship between England and America, and the stamping out of certain propaganda altogether too prevalent in various sections of this country. In similar vein Dr. Charles B. Tenny urged the maintenance of friendly relations with Japan and showed how a certain agitation in America was greatly to be deplored and made the work of our missionaries in Japan difficult. The closing address was given by Dr. Emory W. Hunt, who described conditions in Europe and emphasized the pitiful need of relief during the coming winter, with its unspeakable distress and hardship. He reviewed the World Baptist Conference in London and the

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plans which the Foreign Mission Society had under consideration for cooperation with Baptist bodies in Europe.

The afternoon and evening of the day were given over to sessions of various committees of the Board for the consideration of many items of business. Several hours were spent Monday evening by the Budget Committee in reviewing in detail the proposed budget for the next fiscal year. The Treasurer and the Foreign Secretaries repeatedly called attention to the fact that in building the budget, the various items were based not on what is desired in our foreign mission work but what is absolutely required. It is a peculiar coincidence that the plan of the Board of Promotion, suggesting a twenty per cent. increase in the work of the next year, represents almost the irreducible minimum if the foreign missionary enterprise is to be maintained on its present basis with a very modest provision for enlargement.

The entire following day was devoted to the regular sessions of the Board. These were held at the First Baptist Church, which very courteously extended gracious hospitality and placed its auditorium and committee rooms at the Board's disposal. Throughout the day numerous visitors, including pastors and members of churches, came and went, manifesting interest in these business sessions.

As usual, the most solemn as well as inspiring hour came at the Tuesday afternoon session during the commissioning of new missionaries. Four young people, Rev. and Mrs. L. C. Kitchen and Rev. and Mrs. James F. Laughton, who years before had consecrated their lives to the work of the Kingdom on the foreign field, were presented by Candidate Secretary P. H. J. Lerrigo. After the statements covering Christian experience and call to missionary service, they retired while the Board voted. The decision was unanimous in each case, and upon their reappearance Dr. Jones welcomed them into the fellowship of the Society, reminding them solemnly not only of the joys and success in missionary service but also of its sorrows and trials. He assured them that the officers and the members of the Board as well as the constituency at large would remember them in prayer throughout their missionary careers. A devotional service followed, in which prayers were offered by Dr. Ferguson representing the missionary body, Dr. D. H. Clare representing the Board, and Dr. Walter Calley, a former member of the Board, representing the large number of visitors present. All in attendance felt that this was one of those rare moments in which devotion to a holy task and loyalty to a divine Master become incarnate in consecrated personalities.

On Tuesday evening a union meeting of the Baptist churches of Boston was held in the auditorium of the First Church, and brief addresses were made by six missionaries representing six different fields. Rev. B. C. Case of Burma described the work of the new agricultural school at Pyimmana and its opportunity in ameliorating economic conditions and thereby increasing self-support on the part of the native churches. Rev. F. W.

Stait called attention to the appalling economic and religious conditions in South India and the work which the missionaries were trying to do in meeting this tremendous problem. Rev. Z. D. Browne of Bengal-Orissa described the remarkable opportunity in the great industrial center of Jamshedpur, with its big steel plant, and the new problems presented to the missionaries. East China was represented by Rev. F. C. Wilcox, who called attention to the Christian influence of education and the development of Christian manhood in China. From far away West China, our most remote field, came Rev. W. R. Taylor, who described the great natural resources of the country and its people and the opportunities as well as obligations which these presented to the missionary effort. The last speaker was Dr. Charles B. Tenny, who impressed the whole audience with the grave seriousness of the depleted missionary staff, particularly in Japan, and the unspeakable need of reinforcements, not only to make the necessary advance for which the present hour in Japan seems so auspicious, but also to maintain and conserve what has already been gained through previous missionary effort.

After another business session on Wednesday morning, the Board adjourned. The feeling was unanimous that this had been one of the great significant meetings of the Board. Although the business considered involved numerous items of detail and of administration, the cumulative effect of them all was to advance the foreign missionary enterprise of American Baptists one step nearer the attainment of its noble goal, which is to bring the Gospel of Jesus Christ to the uttermost parts of the earth.

FROM THE HOME LAND

A Mighty Mexican Meeting BY SUPERINTENDENT A. B. RUDD

Reader, I only wish you could have been there. For if you think Mexico is asleep, or if you think Mexican Baptists are asleep, then your opinion would have been changed *instanter*, had you attended the recent annual meeting of the Mexican National Baptist Convention in Torreon, October 13-17. Villa had his turn with this thrifty modern city more than once; on the above date, the Baptists had their turn, and such a turn it was!

It was the second meeting of this body since the Revolution. Delegates and visitors were on hand from all parts of the field cultivated by the Southern and Northern Mission Boards, as this Convention knows nothing about "Northern" and "Southern" Baptists, but embraces the whole Mexican field, from Texas to Central America, from the Gulf to the Pacific.

Rev. Josué G. Bautista, the retiring president, was succeeded by Rev. Alfredo Cavazos, pastor in Mexico City, where the next Convention is to be held. Both are thought-

ful, capable men and held in high esteem by all the churches. Such men as these, together with brethren Alajandro Treviño, the new President of our Theological Seminary in Saltillo, Ernesto Barocio, pastor (in Monterrey) of the finest Baptist church the writer has known in Latin America during the thirty-two years since he first came to the field, and Andrés Cavazos, pastor in Nuevo Laredo and also district missionary for the northern part of our field, are five of the outstanding men on whom we have all come to depend, as men capable of great things in Kingdom building. Men, *real men*, of big hearts and growing vision—that's what we need here as everywhere, and that's what God is giving us in Mexico.

In this Convention several clear, fine notes were struck. Let me mention:

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What we, in the North, call "Home Missions" is taking deep root among our Mexican churches. The Convention supported during half of the year a native evangelist, whose report in Torreon awakened no little enthusiasm. There were funds sufficient to carry on this branch of the work through the entire year, though not until April was the man found. After the reading of an interesting paper on "Missions among the Indians of Mexico," of whom there are some five millions, the spirit of enthusiastic giving ran higher than I have ever seen it in the Northern, or even in the Southern, Baptist Convention; and instead of the 1200 pesos needed to establish and maintain this work during the ensuing Convention year, more than double that amount was quickly pledged. Mention should be made of a generous gift by Miss Sally Hale for this purpose, whose marked liberality served as an inspiration to the whole Convention. The writer, as representative of the New York Home Mission Society, was glad to turn over to the local Board of Missions a new field among the Indians just opened in Oaxaca, together with the worker in that field, Samuel Garcia, a native Oaxacan Indian and the first full graduate of our Saltillo Seminary.

MINISTERIAL EDUCATION

President Treviño read a masterly report on our Seminary, its brief history, its aims, its needs, which greatly impressed the Convention. He reported thirty-five students in attendance, with two or three more expected. His suggestion that the Convention take an important hand in the support of the Seminary bore immediate fruit. Three scholarships (of \$112.50) were pledged for the present session, and individual churches will perhaps carry the number to five or six. With Señor Treviño at the head of the Seminary, the school is quickly and easily finding its way to the hearts and purses of our churches.

EVANGELISM

This note rang out clear and strong during the entire Convention. As already stated, the Convention employs an evangelist for all of his time, paying him a good salary and arranging through its Board of Missions his

itinerary. All of the five evening services were given a distinctively evangelistic turn, with the happy immediate results of thirty-five professions of faith. In this way the meetings of the Convention came to be a blessing to the local church with which it is held, while at the same time the evangelistic spirit is fostered in the hearts of the delegates.

NATIONALIZATION

This term, as used by our Mexican Baptists, needs a word of explanation. They are desirous, and rightly so, of having a larger part in the administration of Mission affairs on the field. A thoughtful paper on this subject was read by the pastor of the Torreon church. This evoked an interesting discussion and was finally referred to a committee for mature study during the next Convention year. This committee is composed of three Mexicans and two Americans, and though the author of the report takes advanced, I might say radical, ground, it was evident in the first meeting of the committee that the five members are agreed as to the justice and wisdom of the main contention, viz.: that the time has come when Mission affairs in Mexico should be put more largely in the hands of the Mexican National Convention. An interesting feature is that the Boards, instead of donating the money to the workers, shall donate it to the churches through a local Board of Missions appointed by the Mexican Convention and composed of Mexicans and Americans. No more interesting or important matter has been brought to the writer's attention during his long experience on the field.

The spirit of the discussion of this delicate matter was courteous and Christian. Our Mexican brethren are not unmindful of the generous help they receive from our Boards. The committee will undoubtedly find a way by which our National Convention shall have a larger hand in the administration of Mission matters in Mexico.

A great meeting it was and one that will mark an epoch in Baptist Mission work in this land.

Note.—From the report of the Convention published in the *Mexican Baptist Watchman* we cull the following encouraging figures: Baptisms during the past year, 649; total membership, 4,748; total offerings for all purposes, \$18,661, American gold. The Home Mission Society in cooperation with the Foreign Board of the Southern Baptist Convention conducts at Saltillo a Theological Seminary in which each Board has eighteen students. Of our group three are from Central America. Our plans for Mexico call for enlargement of school work. For many years the Woman's Society has been conducting day schools in Monterey, Puebla, and Guadalupe, a suburb of Mexico City. This last year a notable forward step was taken in opening at Puebla a Normal and Missionary Training School for Girls. Help also has been granted recently to a day school in connection with our church in Linares. Altogether there are in these day schools some 500 pupils.—C. S. Detweiler, Superintendent of Missions for Latin North America.

Home Mission Notes

The Home Mission Society needs a small organ for its Board Room, 23 East Twenty-sixth Street, New York. A gift of such an organ from one of its friends would be greatly appreciated. If there is more than one response to this appeal, it is hoped the donor of the additional organ will be willing to have it sent forward to one of our missionaries either in Cuba, Porto Rico, or Central America. There is great need for such instruments.

Interesting information has come that the First Baptist Church, Billings, Montana, has met with complete success in the effort to raise \$75,000 for a new church edifice. Rev. F. H. Divine, Church Edifice Secretary of the Home Mission Society, led in this movement, which means so much for the future of the church in that fine city.

A Successor to Captain Bickel of the Inland Sea

As if by special Providence, a two years' search for a captain for the gospel ship *Fukuin Maru* has been rewarded, and Rev. James Fyfe Laughton of Westport, N. Y., will take up the work which the late Captain Luke Bickel began on the Inland Sea of Japan.

Candidate Secretary Lerrigo of the Foreign Mission Society says this "find" was vital to the future of the churches in the Inland Sea villages. Both Dr. Lerrigo and H. W. Decker have been seeking a man with the special qualifications required, and at the same time young enough to learn the Japanese language. If their search had not been rewarded soon, the abandonment of the field might have been necessary. Not alone had it proved impracticable to have the command of the *Fukuin Maru* left to other than the missionary who was to direct that field, but Rev. F. W. Steadman, who has been carrying on Captain Bickel's work, has been forced by ill health to give it up. So the hunt was carried on in shipyards, navy yards, among seamen's organizations and other places. Then Prof. Henry Topping, on furlough from Japan, who was speaking in Westport Baptist Church, discovered that Mr. Laughton had had experience as a marine engineer, builder and navigator. Thus the answer had come, and Mr. and Mrs. Laughton will sail on January 13 for Japan.

Mr. Laughton is not without missionary experience, for he is a son of Rev. and Mrs. William Laughton, for twenty years with the China Inland Mission. He was born at Lanchau, Kansu Province, in northwest China, thirty-two years ago. One of his boyhood recollections is the flight of the family when the Boxer uprising broke out and their lives were menaced. Mr. Laughton's parents now live at Oak Bluff, Mass.

The elder Mr. Laughton had theories of his own as to what mission work in the future would demand, and he advised his

sons to get an education along engineering lines. James Laughton did this. He attended Bellahouston and Hermitage Academies, Scotland, and followed this with five years of thorough training in the Technical College of Shipbuilding and Engineering. After graduation, he worked for two big Scottish shipbuilding companies, getting a fine training on ships of medium and large size, and holding the naval rank of junior lieutenant, R. N. R.

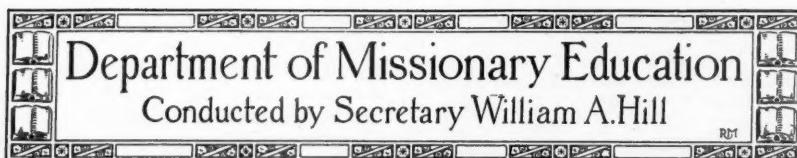
Coming to the United States, Mr. Laughton was ordained into the ministry at Gay Head, New York, on Feb. 15, 1912. He has been pastor of the Westport Church for the last seven years. Mrs. Laughton is a daughter of Asaph Walker of Essex, N. Y., and during the war she was active in Red Cross work.

After he had been in Westport but a short time, Mr. Laughton began to make his influence felt on the life of the county, and County Agricultural Agent Jay Gilder, on being notified that Mr. Laughton was to leave Westport, wrote him a letter in which he said:

"Very few, if any, clergymen would have had the inclination, even if they did have the ability, to draw plans for modern sanitary cow stables (probably one hundred stables in Essex County will be remodeled within the next year according to the plans you drew). Your willingness to assist our farmers with engineering problems free of charge but at much labor and inconvenience to yourself has been an innovation, the effect of which will last forever, even though you get no credit for it."

"Your cartoon work on our circular letters has helped doubtless much more than probably you or I either realize in getting out attendance . . . and making Farm Bureau work in Essex County effective. That it has been effective is proven by the fact that although considered a backwoods county, approximately one farmer in ten has begun breeding registered dairy cattle within the past two years, and we have more dairy herds free from bovine tuberculosis, federally tested . . . than probably any two counties in New York State. The work, which was carried out under your supervision at Essex County Fair, of weighing and measuring children, suggesting suitable diet for the under developed, is sure to make more efficient future men and women. There is really no way of checking up results for such work, and no opportunity to get or give credit; for that reason the selfish individual is not interested in assisting with it unless paid. We shall miss your songs, your music, your help, your advice; but God bless you in your next work, and we hope you will not forget us."

Before sailing, aside from language study, Mr. Laughton will have much to do in the way of familiarizing himself with Japanese navigation requirements and similar matters before taking charge of the widely-scattered field which was opened up by Captain Bickel.—Ernest L. Priest.



A Mission Study Group in Rhode Island



Mission Study Institute at Providence

The second Mission Study Institute for Rhode Island was held in the Calvary Baptist Church, Providence, Friday, November 19, with a registration of 170 delegates representing 38 churches. It was a pronounced success and will greatly promote missionary giving of self and substance in the churches. Mrs. Frank L. Wilkins of East Providence, Secretary of Missionary Education for Rhode Island, was the director and the following were the teaching force: Miss May Huston, New York; Mrs. George H. Swift, Woodbury, N. J.; Miss Mary Noble, Buffalo, N. Y.; Mrs. Frank Rector, Pawtucket, Miss Maude B. Nichols, East Greenwich, and from Providence Rev. Elmer A. Love, Mrs. Leslie Swain, Mrs. W. C. Murdock, Mrs. H. H. Armington, and Miss Pearl Hainer.

It was a beautiful autumn day and the blue skies and sunshine typified the hope and cheer that reigned in the Institute classes. These assembled simultaneously and continued in their forty-five minute periods, morning, afternoon and a part of the evening; an hour's intermission being taken for meals and a social time at 12:30 and 5:30. Three times in the day all assembled in the spacious main room of the Sunday school building for a devotional service. The spirit of prayer characterized the whole day; for the object of the Institute was to help those present to become leaders in their churches to inspire more consecrated service for the Master in behalf of his kingdom at home and abroad. The study books were *The Bible and Missions*, *The Church and the Community, Serving the Neighborhood*, *Mr. Friend-o-Man*, and *Lamp-lighters Across the Sea*.

A feature of the afternoon was the stere-

opticon address by Miss Huston on *The Bible and Missions*, and the closing address in the evening by Dr. N. L. Ferguson of India on "New Days for Old Peoples" was a masterly summary of past and present conditions in the Orient. Dr. Edward Holyoke, the pastor, and the good women of the entertaining church were as usual most genial and efficient hosts, and all returned home feeling that the day at Calvary was one of blessed fellowship; a day of high outlooks on Kingdom affairs.

New Foreign Mission Sunday School Stories

There never was a topic more brimful of romance and adventure than that of Bible translation and the Bible's captivating career in girding the globe, so there is a veritable treasure-house of quaint and perilous episodes in store for Baptist Sunday schools during the Foreign Mission period, from January to Easter this year. Miss Margaret Applegarth has prepared the three sets of nine stories each for the Primary, Junior and Intermediate grades, which will follow the general topic of "The Bible and Missions."

Miss Applegarth has named the nine Intermediate stories "Exploits of the Book-Lovers," in which she develops the infinite heroism and patience that lie back of various notable Bible translations and the equally amazing influence they have exerted over nations and individuals. There will be a genuine appeal to older teen-aged boys and girls in the very titles of the stories in this set: "The Blue Beards of the Family," "Smuggled in Bales of Cloth," "The Sahib with the Paper Voice," "The Career of the Fateful Pillow," "The Best Seller in a Cellar," "Practicing on Pak," "Hands Up!"

"Tattooed on Tulu's Heart," "The Girl Who Fell Through the Earth."

The Junior course has for its general title "Looping the World," and here the appeal is developed by means of true incidents which grip the imagination because they are both amusing and unforgettable in showing how the Bible has looped the world, been eagerly received and curiously followed. The nine stories are: "That Poor Little Ignoramus" "When the Little Red Hen Bought a Bible" "The Talking Palm Leaf," "In Spite of the Excitable Ink Bottle," "Something Up O Mitsu's Sleeve," "The Inside Whisper," "Numol Swallows the Golden Text," "Tag! You're It!" "Teofilo Turns the Leaves."

Miss Applegarth has called the Primary set "Catarina's Nine Tales," and here, too, the Bible makes an intimate appeal to the little folks of other lands: "Just Supposing!" "Will'o the Wisp," "The Upside-down Boy," "Seven Little Yellow Jackets," "Taki of Tea-Pot Lane," "Catarina's Nine Tales," "The Book that Cost Three Cocoanuts," "How an Ant Read Through the Bible," "Little Miss Ever So Sorry."

For these three sets of stories send to William A. Hill, Department of Missionary Education, 276 Fifth Avenue, New York City.

The Telugu Baptist Publication Society

More than twenty years ago this Society was organized in South India. It has never received any money from any mission society but has raised all its money locally. The churches connected with the American Baptist, the Canadian Baptist and the Mennonite Brethren Missions send contributions. It publishes a monthly paper with a circulation of a thousand copies.

Though it has no press of its own, it encourages the production of religious literature of all kinds. It hires its printing done on various local presses, one of the presses patronized being owned by Indian Christians. It has published the most popular hymn book in the Telugu language. It is a small book of eighty of the most popular hymns, words only—just the thing for the villages and the school boys and girls, as it fits their pocket books and is sold for one cent a copy. Before the war the Society actually made a profit on every copy sold. Typesetters get small wages in India, while all other expenses are low. Another very popular little book issued in red covers sells six for a cent. Aside from some leaflets, this is the cheapest one issued. Editions of both of these books have run into the hundred thousands.

A Book Depot is maintained at Bezwada, which is a fine shipping point. All kinds of Bibles, schoolbooks and supplies and a few English books are stocked. One year the sales amounted to Rupees 3,000, or \$1,000. At the low prices this means that many tens of thousands of copies were sold. Literature is sent to the Telugu emigrants in Natal, Burma, Penang and the Fiji Islands. As there are 25,000,000 people who speak the Telugu language, and education is increasing, there is a fine field for growth. This is one very effective way of spreading the gospel.

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THE WORLD WIDE GUILD

CONDUCTED BY ALMA J. NOBLE, 218 LANCASTER AVE., BUFFALO, N. Y.

My New Year's Wish

"Thou art the way, without whom there is no going;
Thou art the Truth, without whom there is no knowing;
Thou art the Life, without whom there is no growing."

"Thou art the Way, the Truth, the Life:
Grant us that way to know;
That Truth to keep; that Life to win,
Whose joys eternal flow."

This is my New Year's wish for every W. W. G. girl for this glad New Year, 1921! You can only find the Way, the Truth, the Life in that wonderful Book of Books, the Bible, and I urge you with all my heart to read your Bibles as never before this year, which is Bible year.

"O word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky!
We praise thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age."

Those Mission Study Classes

In November MISSIONS I referred to our Objectives under the Department of Missionary Education, viz: 1,000 Mission Study Classes by May 1, 1921, and 1,000 Group Reading Courses by May 1, 1921. Now a word of explanation: Both of these are entirely distinct from our W. W. G. Reading Contest. In that Contest every member must read the five books individually, whereas the Group Reading course means that when you gather to do White Cross work one of your number may read aloud a missionary story, or chapter from the Study Books.

The Mission Study class is different. That means an intensive study of either study book, or of any other missionary book you prefer. Call it a "Round Table" or "Discussion Club," rather than that overworked term "Mission Study Class," and here are a few terse suggestions taken from a free leaflet called "Mission Study Class First Steps," published by the Department of Missionary Education:

"Success has crowned the following experiments:

(a) A morning hour (10 to 11), in the midst of marketing, for six consecutive days in a church parlor near the shopping district.

(b) An evening hour (7 to 8) after a simple six o'clock supper, especially for business folk.

(c) A noon hour for business girls one day a week—15 minutes for lunch and 45 minutes for lesson around the desk of the leader.

(d) A school teacher group (4:30 to 5:30) in a class room with a good blackboard.

(e) A Sunday afternoon gathering of parents while the children played in the yard. Hint—it might be well to form a mission band for the little ones.

Six will make a good class, so will 60, so will 160. In a very small group try to persuade each one to act as leader of another group, to share whatever has been gained in the discussion. One class of nine women resulted in five other groups that met in the homes of the leaders, no one of whom ever supposed she could do such a thing.

The task is to start the discussion in a tone of optimism and authority, and to keep it going along helpful lines. Cultivate a social atmosphere, but do not waste a moment of the lesson hour in unimportant talk. Begin and end *on time*.

Provoke thought as well as research. Arouse curiosity; suggest problems; drill on the main facts; feature concrete illustrations. Never scold or become sarcastic. Study the teaching methods of Jesus Christ.

In the closing minutes assign a few questions to be looked up for the next meeting. Be definite and brief in these directions—do not say simply, "Please read the next chapter." Urge all to think and mark while reading. Review occasionally, but do not make too heavy or serious work of it. Aversion to mental effort is unfortunately widespread in this country.

The period for both the Study Class and Reading Group is six weeks—any six weeks before May 1, 1921. Surely out of our 3,000 Chapters we should be able to report 1,000 of each of the above. Let me hear what plans you follow and I will pass on suggestions through MISSIONS.

The W. W. G. Out for "Missions" Subscriptions

I am looking for a W. W. G. Chapter that will secure 100 new subscriptions to MISSIONS; for another Chapter that will secure 50; another 25; another 10. I want to make it possible for the churches in the small towns to share in this venture so have put one goal at 10. Why this zeal for MISSIONS? Because Dr. Grose has been a loyal generous friend to us, and we want to show our appreciation by helping increase the circulation of MISSIONS. This is a wonderful magazine for the money, \$1.00 a year in clubs of five or more. Let us make January and February our special months for a MISSIONS Campaign. I will publish

the name of every Chapter securing the numbers given above, but the first Chapter reporting 100, 50, 25 or 10 will have a glad surprise. Report directly to Miss Alma J. Noble, 218 Lancaster Ave., Buffalo, N. Y.

(And for all Chapters reporting these numbers, MISSIONS will add another surprise—which will surprise Miss Noble also.—*Ed.*)

Be Original

What do you think of that Report of Miss Clough's in our Department this month? Isn't it choice? Why not get out of our ruts and out of the habit of using hackneyed phrases? Give your members and leaders a glad surprise some day by your own original thinking. The W. W. G. has a whole lot of girls just as bright and clever and ingenuous as Miss Margaret Applegarth or Dorothy Crockett or Mary Clough, all three of whom would tell you that it is only by hard work, using the special talent God gave them, that they have arrived. Remember, girls, that "The Elevator to Success is not running. Take the stairs."

*Faithfully yours,
Alma J. Noble.*

A New Year's Prayer

Dear Father in Heaven, Thou who dost neither slumber nor sleep, we come before Thee with hearts thankful for Thy guidance and watchful care and for all the daily blessings of the Old Year. As we face the New Year, forgive us for the times we have failed Thee. Cleanse our lives from every stain of sin, and create in us clean, pure, obedient hearts. Give us eyes that see the worldwide task. Give us sympathetic hearts to understand the needs. Take from our lives the fever of haste and restlessness, and indecision. Teach us Thy plan for our lives, and help us to be obedient.

Our Father, Thou knowest the way of the New Year—all the hidden joys and sorrows, the temptations and the failures, and the work to be done. We pray for courage and strength and for an unfaltering loyalty to Thy cause. Awaken us! Energize us! Use us!

We thank Thee for Guild girls everywhere who have caught the vision and are rallying to the Kingdom task. Grant that this New Year all may come to know Thee better, whom to know is to love and serve. Help us to be thoughtful of others. Keep our lips from unkind words. Teach us to let Thee live Thy life over again in us. So deepen the consciousness of Thy dwelling within that we may say, "I live, yet not I but Christ." We ask all in His Name, and for His glory. Amen!

*Helen Crisman -
Field Secretary.*

Happy New Year to All!

How One Secretary Writes a Report

Report of the Young Women's and Children's Department for the year ending April 30, 1920.

Now it came to pass after a period of twelve months it became the duty of the officer in charge to give an account of the deeds of the maidens and little children, even the children and maidens within the borders of the Washington-Union Association where they sojourned.

Now many of the maidens of that land had gathered themselves together into Guilds, and they said one to another, "We will send the Word of the Lord to the desolate places of this land, even this land of our fathers which lies between the great waters, and the lands afar off even to the utmost parts of the world."

Villages there were and a city along the great river, the river Hudson, and their names were these: Fort Edward, Hudson Falls, South Glens Falls, and Glens Falls, and here were Baptist Churches where these maidens had joined themselves into World Wide Guilds. And it came to pass in the year one thousand nine hundred and twenty, in the second month of that year that Miss Helen Crissman, one of the chief officers of the Guild, sojourned in their midst for some days, encouraging them, and strengthening their hands in the work upon which they had set their heart.

And it came to pass during these days that she journeyed along the river to a place where two rivers met, even the great river, the river Hudson and its tributary the Battenkill, and thence onward toward the source of the Battenkill to a place called Greenwich. Here she tarried all night, exhorting and pleading with the maidens of that place to gather together into one Guild the several bands which beforetime had been doing the work of the Lord. These maidens gave heed to the word which was spoken unto them, and with gladness and singleness of heart they formed themselves into a chapter of the Guild, that the knowledge of the Lord might be known by them in every place.

Besides these there are classes, Philathea classes by name, in the churches which are at Hartford, Fort Ann, and Durkeetown, and the classes which gave to the work of the Lord beforetime in the Bottskill church, even before the gathering together of all the young women in the World Wide Guild.

Now there were also children who dwelt in that country of the Washington-Union Association, whose hearts God had touched, as well as their teachers and leaders, and they gathered themselves together into companies, and these were called Crusaders.

At the beginning of the year there was but one of these, and that belonged to the church by the lakeside, even the church at Cossayuna, but in the fourth month of the calendar year when the fiscal year came to a close and the classes were numbered, the boys and girls from four more of the churches of that land had joined them-

selves into companies. The names of the churches are these—Bottskill, South Glens Falls, Whitehall and Hudson Falls.

Other boys and girls are there in the churches which are at Granville, Fort Edward Village, South Glens Falls, Fort Ann, Greenwich and Glens Falls, who have heard the call of the boys and girls in desolate places both near and afar off, and have given of their substance during the year that the Light of the World might shine forth to all the nations.

The names of all the Guilds, and the classes, the Crusaders, and the boys and girls in their classes, the deeds which they have wrought during the year, many of them, will be heard when the roll is called this day. Their names and the offerings which they have brought are they not written in the book of the Minutes of the Washington-Union Association for the year one thousand nine hundred and twenty?

The missionary history of the Young Women's and Children's work to the close of the fourth month is ended.

MARY CLOUGH, Greenwich, N. Y.

The Union Guild of Toledo Association

The World Wide Guild chapters of the Toledo Association are trying a new experiment. Last spring, with the help of our efficient State Secretary-Director, Mrs. D. A. Terradell, we formed a Union. We used the constitution of the Miami Association as a basis for our own organization.

The president, secretary and treasurer are chosen from among the different churches. A vice-president is named for each town represented by a Guild. This officer is to act as correspondent between the central society and her part of the Association.

The associational secretary-director acts as councilor for the Union. She also presides over the semi-annual rallies.

On the last Monday evening of each month, the councilors and "key-girls" of each Guild meet in what they call the council. Here they talk over the plans for the coming meetings, the White Cross work, the Rallies, and any other subject of general interest. Is a sister chapter finding difficulty in keeping up enthusiasm? Is a neighboring church without a Guild? The girls take the matter up together, and decide who can best help out in each case?

Since this plan was adopted, two dormant societies have become vigorous. Another, that lost its leader, is reorganized. A Junior Guild has developed into a wide-awake Senior chapter. Three new Junior organizations have been formed.

The first Rally, under the new Union, met in the Riverside Church on the evening of November 8th. More than a hundred girls sat down to the banquet, which was enlivened by the usual songs and yells. A short business meeting was held, at which the prizes were given out. These were inspirational books. Both went to Ashland, one for the best stunt, and the other for the finest poster. The Association Banner, held by the chapter which has

earned the most points in the State standard, was awarded to the Anna Koehler Guild of the First Baptist Church. The Seniors from Defiance carried home the Association Candlestick, because their fifty-two miles of travel to reach the meeting had raised their percentage of attendance above the others. The climax of the evening was "The Pill Bottle," of which the Riverside girls gave an inspiring interpretation.

Yes, the Union Guild has been a success so far. It is bringing together in a common interest the leading young women of the Association. They feel a new enthusiasm in the work because it is in their own hands. They shoulder the responsibilities gladly, knowing that the older women, especially the secretary-director, are standing back of all their plans.

As one mingles with these sunny-faced, earnest, enthusiastic girls—so full of life and so responsive to the Holy Spirit's touch—she is thrilled with the wonder of it all. In the case of each of these, "To be something, to do something, to fill a long existence to the brim with vigorous, active, generous fullness, enriching the mind, improving the condition of those about her, living at the very 'top of her bent'."

W. W. G. Rally

Nothing succeeds like success! The first Eastern New York Rally held outside of New York City has proved conclusively that at least 400 W. W. G. girls would cast their vote for an upstate meeting every year. Outside of Utica 256 girls registered, which brought the banquet total up to 425. The hospitality of the Utica hostesses was most lavish, and not a stone was left unturned for the pleasure and comfort of all the delegates. Songs and cheers? Plenty of them and good ones, too. The girls from Hamilton must have taken lessons from their Colgate brothers. Short, crisp, but not dry. Toasts came before the presentation of that ever new and most impressive play, "The Pill Bottle."

The morning was given to a conference on methods, not only for W. W. G. but also for the Children's World Crusade, and as a result of the appeal of Mrs. Bromley, at least one group of girls went home and organized a Crusader Company among the Juniors.

The message of Miss Jessie White, Candidate Secretary of the Woman's Home Mission Society, and of Miss Dora Zimmerman of Ningpo, China, will not be forgotten, so strong as their appeal to girls.

Mrs. George C. Moor and Miss Alma Noble contributed inspirational messages, and at the closing consecration service, conducted by Mrs. Moor, twenty-four girls signified their desire to give their life to active missionary service. There is always a personality behind such a wonderful conference. Who was she in this case? Mrs. Percy Allen Beck the dear little Guild Secretary for Eastern New York, whose careful planning of every detail made the Rally a pronounced success.



Happy New Year!

Happy New Year to every member of the Children's World Crusade family!

If every one of us will try to find the good in people and, in a friendly spirit, give them a fair deal as Mr. Friend O'Man did, we shall find our neighborhood a happy community to live in, and possibly entitled to be called "The City of Is-To-Be where everyone is a friend of all." It is such joy to know that we have helped to bring more of Christ to the world.

Next month you will begin studying *Lamp Lighters Across the Sea*. It is one of the best books we ever had for the boys and girls to help present, by acting in pantomime, the events as the leader tells the story. Everyone is wide awake every moment at such a meeting and the impression made lasts much longer than when the appeal has been made simply to the sense of hearing. One girl of thirteen who attended Northfield last summer and also heard Miss Applegarth give chapter three at the Crusader's model meeting, at the Northern Baptist Convention asked for the privilege of presenting that program herself, and of the twenty-eight boys and girls attending twenty-three took part in the pantomime and elsewhere, and some originality was injected which added to the interest, such as having a dominant color for the different scenes—green for envy in the scene representing the Empress Dowager and her princesses; yellow for suspicion, where the spies and placards obstructed Morrison's work, etc. Give the boys and girls a chance to develop in this way, and *boys and girls*, make good when you are given a chance.

Co-operation in California

In a small country church in California are two very active and flourishing C. W. C. organizations, a Crusader Company and a Herald Band. They meet every Friday afternoon for half an hour and fill their time full of valuable work, sometimes study and sometimes handwork, but not both the same day. The time is limited and the attendance is almost 100% perfect, and this is the explanation. The school bus stops at the church when it takes the children home on Fridays and waits for them to have their missionary meeting. Isn't that a fine arrangement?

"My Friend in Burma"

In a recent letter from the president of a Crusader Company in Peterborough, N. H., she referred to a letter from a Burman girl with whom her Company is corresponding. I asked for a copy of the letter so that other Crusaders might enjoy it through MISSIONS. It is as follows:

A. B. M. Karen School,
Moulmein, Burma,
July 17, 1920.

Dear Friend: Now I am very glad because I have chance to write to you. But I am very sorry that it is too hard for me to write a letter in English. But I will try my best to write to you. I have been about seven years in this school. Now I am in the sixth Standard and I am seventeen years old. I have two brothers and no sister and I am the youngest amongst them. Now my parents are still living and they are old.

Almost all the people in our country plough the fields. They plough the field with oxen and buffaloes. The oxen and buffaloes are very common in our country. My father has eight oxen and ten cows. Sometimes I milk the cows. My father also has six buffaloes. They plough the fields in June and reap them in November. My father gets five hundred baskets of paddy each year. Paddy is rice before the husk is taken off. Our people use rice as the people in America use bread and potatoes. We eat rice and curry two times every day.

Now I write to you but I have never seen you. I think if we never meet on earth never mind, we will meet in heaven and see each other face to face. Your friend,

NEE OO.

There are many reasons for encouraging our boys and girls to write to their foreign cousins, but one condition must be made and never overlooked. The missionaries must not be involved. The only way to secure a correspondent is to write a letter to a girl or boy in a country you choose and then take from "Our Work in the Orient" the address of a missionary doing advanced

school work, send her the letter, and ask her to hand it to one of her pupils who can write English. That does not necessitate an answer from the missionary, who could not possibly add such letters to her duties. The mutual pleasure of friendship created in this way will be a factor in our international relations twenty years hence, as we confidently believe, our missionaries abroad and we in the C. W. C. here are training the leaders of the future.

Mary L. Noble

218 Lancaster Ave., Buffalo, N. Y.

The Story of Three Candles

Miss Noble has asked me to tell you about an effective little candle story which illustrated beautifully how Lamp Lighters in each country in God's world are making the Bible help everybody. Three candles are needed: a tiny birthday candle (pink) for the "child"; a large white candle for the "mother"; and a tall brown candle for the "father." Act the story as follows:

You know it says in the Bible that *The spirit of man is the candle of the Lord*, so I want to show you how the Bible itself has lighted some human candle way over in lands where no one knows about the Lord Jesus yet. The lovely part of it is that in a certain heathen town you and I had a Mission School, and a little child went to it every day, a little child much like this tiny unlighted candle of mine. But the dear Bible stories soon lighted that little heathen mind, just as this match is lighting my tiny candle. Now watch the lighted candle running home to tell the mother-candle. I don't know just what was said, for it was all in one of those queer heathen languages which our brave Lamp-Lighters have taken so much trouble to learn. But when that mother heard the verses about the Lord Jesus the little candle lighted her candle, just as I am doing now. Then the father-candle came home. "Pooh! pooh!" he scoffed, sneering at the new Christian belief so hard that he blew out the light on the mother candle—see, like this, and again she was all in the dark about God. But our Lamp-Lighter in that town gave her a Bible in her own language, and as she read and read, her light was lighted anew, for she believed every single word. So when the heathen father tried to blow out the Jesus-light shining in her heart, it was like my holding this Bible opposite her candle flame—see, I blow and blow, but her candle does not flicker because the Bible has kept the flame safe.

And the nicest part of it is, that after a long, long while the father-candle stopped trying to blow out her flame; look how he reached over his heathen taper as he cried, "Oh light me! Light me! I'm hungry for the Light of the world!" So because of one little lighted human candle, behold a whole family shining for Jesus. Which is what Lamp-Lighters are doing the whole world round. MARGARET T. APPLEGARTH.



WE MUST SAVE THE CHILDREN

THE OPEN FORUM OF METHODS

Conducted by ESTELLA SUTTON AITCHISON

Some Thoughts for New Year's Day— and Every Day

"We break new seas today—
Our eager keels quest unaccustomed waters,
And, from the vast, uncharted waste in
front,
The mystic circles leap
To greet our prows with mightiest possi-
bilities;
Bringing to us—what?
Dread shoals and shifting banks? . . .
And maybe golden days,
Full freighted with delight!
And wide, free seas of unimagined bliss,
And Treasure Isles, and Kingdoms to be
won,
And Undiscovered countries, and New
Kin.'

—John Oxenham

It is the Treasure Isles, the Kingdoms, the Undiscovered Countries and the New Kin we would have our *Forum* readers glimpse as we step across the threshold of a new year. If the women of the churches realized how the coming of the Kingdom depended upon devotional, informational and inspirational missionary literature, attractively presented, they would sit up nights planning to make the folks smell the spicy breezes of the treasure isles, feel the lure of the undiscovered countries and see the soul hunger in the faces of the new kin. But in the Mausoleum of Last Year's Failures lie a thousand "drab" programs which only lacked more motherly care and the warmth of genuine human interest to equip them as heralds of the Kingdom.

More Attention Needed for the Feed Rack

Some leaders never have to urge the attendance of their members from the standpoint of duty. Instead they devote all their time to the preparation of programs no one will want to miss. An old farmer who was attending a church convention chuckled to himself as he read over the subjects on the program.

"See here, parson," he said to his pastor, "there's one thing always amuses me about the way you church people go at the business. You've had papers and discussions all day on how to get people to attend your meetings. I've never heard a single address at a farmers' convention on how to get the cattle to come up to rack. We put all our time on the best kinds of feed. I sort of have a notion that if you put more time on discussing what you put in the rack you wouldn't have to spend all that time discussing how to get your folks to attend."

—Mrs. E. C. Cronk

Definite Tasks for the Woman's Circle

1. Have attractive and interesting programs, using the study books or other material. By this I do not mean to have meeting after meeting in which successive members get up and *read* the chapters. More missionary societies are read to death than die in all other ways put together—and it's a dreadful death to die, both for the principal victim and those who sit at the bedside.
2. Make frequent use of the *Survey*, but don't try to hand out all the statistics at one meeting. Women don't season their cooking by dumping the whole salt shaker or pepper box in at once. No, it's rather pinch here and a pinch there till the guests say, "What an appetizing cook you are." Treat the program guests so that they will pass up their plates with relish for another helping.
3. See that the church members subscribe for Missions and the denominational papers. You can't work intelligently and progressively unless you are well informed on what Baptists are doing. What would you think of a mechanical engineer who only subscribed for *The Ladies' Home Journal*?
4. Get your women interested in the Missionary Reading Contests. I know of a church in which they drew a large circle on a piece of cardboard, hung it prominently in the prayer meeting room, and sketched in a spoke for each man or woman promising to read the missionary books (writing names on spokes), a gold star being placed after a name for the reading for each one of the five required books and a silver star for every additional book on missions. How eagerly that chart was scanned and how shame-faced was the man or woman who had not at least two gold and several silver stars.
5. Be responsible for securing the very brightest and best leaders for your W. W. G. and C. W. C. What outlook have we for the coming years unless capable people are being trained to take our places when we must needs retire?
6. Aid the pastor in giving out missionary information through the prayer meeting from week to week. Rise casually in your place some evening and say: "Did you see by the evening papers that a thousand Chinese a day are dying from famine? I wonder how that is affecting our mission station at Swatow, or at Chengtu where our splendid Union College is. The college has just prepared to do so and so." Or, some time this winter during the snow storms we are sure to have, you might remark: "We ought to congratulate ourselves that our streets are in such good condition. Do you know that last winter
- during the snow storms in New York, the conditions around Judson Neighborhood House were most appalling—garbage, rubbish and ashes could not be collected, and day after day the little white hearses carried off poor children unable to resist the accumulation of disease-breeding filth. I understand that our workers at the Neighborhood House were obliged to do so and so." This scheme of indirection finds your prejudice-bound hearers off their guard, and the truth can be slipped in without their knowledge.
7. Insist upon mission study in the Sunday school. Even if the superintendent and certain other folks don't favor it, it is usually possible to bring it to pass in a Baptist church. Take a leaf from the politician's book and pack your next business meeting with people who believe in missions. Have people prepared to move and second the proposed measure, and several bright ones ready to talk to the question. If you have seen to it that there are enough missionary-spirited people in the audience to form a majority, the deed is done, and it remains for you to actuate the measure in such an interesting way that eventually everyone will be won to the affirmative. Should pussy get out of the bag beforehand, you will be sure of one well-attended business meeting anyway.
8. Be sure to take up the White Cross Work—sewing garments, cutting patch-work, preparing hospital supplies, Christmas boxes, etc. The W. A. B. F. M. S. has allotted different hospitals to the different districts. Find out which has the beneficiaries of your district. There are four hospitals in Home Mission fields which are constantly in need of supplies, viz: Benedict Hospital at Benedict College, Columbus, S. C., MacVickar at Spelman College, Atlanta, Ga., Hospital Latin Americano at Puebla Mexico, and a newly opened one at Mather School, Beaufort, S. C. White Cross leaflets and full instructions may be obtained from Miss Ina Burton, 276 Fifth Ave., New York City.
9. Have a part in community service. Be actively interested in civic movement, efforts to make strangers at home in church and community, and some branch of the work to win our New Americans. Inquire about the New Americans in your child's class and if possible, have them in your home occasionally. I knew of a young woman from the Y. W. C. A. who visited the home of a foreign-born family and, invited the daughter in that home to visit her. Before she returned to headquarters the latter girl's father had telephoned to the Y. W. C. A. building to inquire whether the American girl was a fit person for his daughter to associate with!
10. Stand back of the church budget and the Hundred Million Dollar Fund and push as hard as you can. Look out for new subscriptions and help see that old ones are promptly paid and sent at monthly intervals to headquarters. This may involve some home missionary work with your church treasurer or even a note engineered

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through in some such way as that previously described, to bind the treasurer. A state officer called up the treasurer of one church and said he had received no missionary funds for six months. The complacent treasurer replied: "Oh no, I like to hold the money in the bank till the end of the year. It makes such a fine looking balance on the books. And the Baptist Board of Promotion is paying out many thousands of dollars as interest on borrowed money in order to let such churches have a fine looking balance on their books.

11. Be Bible readers, prayer pray-ers; soul winners, dedicating your children to the task of a world-wide missions. God gave His Son. Can you and I offer less? —*Mary Bloomer, Assistant Treasurer of W. A. B. H. M. S.*

Directions for Making an Efficient Program

Mrs. Grace Jacobs, Foreign Secretary of The W. B. M. S. of Southern California, sends the following excellent outline as presented to the women of California at the State Convention.

FUNDAMENTALS OF A GOOD PROGRAM

1. It should focus on one aim, which should be adequate, definite, practical.

2. The spiritual content must be paramount.

3. The material selected must be vital, limited in quantity, relatively important to the aim.

4. The presentation must be clear, vivid, concise, convincing.

5. It should establish a point of contact with the audience and secure their cooperative interest.

6. As to conduct, it must have promptness, certainty, infinite attention to all detail, despatch without haste.

7. The elements must be properly balanced as to devotion, information, inspiration.

8. It should have unity and a logical progression.

9. It should result in increased prayer, increased gifts, increased service.

ESSENTIALS FOR A GOOD PROGRAM

1. A comfortable room arranged for the particular program in view.

2. Carefully selected leaders and topics.

3. Appropriate music.

4. Publicity.

5. Continuity with other programs but with varied treatment.

AIDS TO A GOOD PROGRAM

1. Dramatic presentation.

2. Debates.

3. Question Box.

4. Missionaries.

5. Charts, maps, posters, etc.

Ten Wheels in a Woman's Society

Mrs. Grace Jacobs, of Temple Church, Los Angeles, tells how the wheels go round: Our women are organized as a "Women's Union," with Mission and Work Depart-

ments and ten circles, grouped according to location. Each circle gives a luncheon once a year, at the all-day meeting of the Union, and is also responsible for one of the missionary programs of the year. In this way we have the friendly competition to insure splendid luncheons and well-planned programs, there being a healthy rivalry among the several circles. Each of the circles has its own monthly meeting at the home of one of its members, business, work and sociability being combined. This seems to be the only way to keep in touch with all the women in a large church. The pastor finds the form of organization of great value in his work. It is an easy way to get information through the church in a short time.

Cloudbursts in Southern California

"At our associational meetings in May," writes a secretary, "we had 'showers' for our missionaries, and they proved veritable cloudbursts because the women responded so splendidly. We sent out the request with the programs and our box committee took charge of the things and distributed them. The Extension Department we are planning to push with the Home Department of the Bible School, and feel that in this way we can make a success of it."

A Practical Program for a Small Church

Miss L. Belle Chandler, of Bourbon, Illinois, sends the following program (slightly modified herein for general adaptation), used in what she designates as "our small village church, where the missionary meetings are interesting and well attended." Though simple, it conforms admirably to points 1, 2, 3, 5, 7 and 8 in Mrs. Jacobs' outline for an efficient program—a merit which many a more ambitious effort of the hop-skip-and-jump variety lacks.

Thankoffering Service

1. Roll Call of Members, answered with Bible verses of thanksgiving.
2. Call to Prayer and service (from the program for Membership Week), with prayer responses.
3. Song, "Count Your Blessings."
4. Story, "Thanksgiving Ann."
5. Questions:

(1) Why Am I Thankful?

(Volunteer responses by members of the circle, a noteworthy one being, "For a live missionary society and a Sunday school that is increasing in interest.")

(2) Why Give a Thankoffering?

(Concrete replies in the way of brief incidents illustrating field needs, such as the situation in Europe as outlined on pp. 585, 596, 652 and 604 of November MISSIONS; growing work among women and children on the Home field, and the story of a bewildered youth who had come

with high expectations to the Land of Liberty but was shamed about by officials, jeered at by children and snubbed by the well-to-do until, as he wandered about among the people whose flag he might have loved if he had had a chance, he was befriended by a disloyal man among the New Americans and became an anarchist. Ample material will be found in MISSIONS.)

(3) Where Will the Offering Go?

(A dozen paramount needs in Home and Foreign fields, culled from *The Survey* and tersely stated by as many people. Junior songs and recitations introduced at appropriate points among the answers to the questions were most effective.)

6. Hymn, "Blest Be the Tie That Binds," sung by the audience standing in a circle, clasping hands.

7. Closing Prayer of Consecration to the Task of Worldwide Missions.

Thank You

"The Christmas copy of MISSIONS is wonderful. The articles are so full of vital interest and those on the Bible are so appreciated by our women studying missions."

This kind word comes from Mrs. Ellis Logan of Washington, D. C., who says: "Our study classes are spreading here like fire! Eight classes in Immanuel, fourteen in Calvary, eight colored, and right on through the list. This week in one of the young people's classes they will hold a debate on the first and second chapter of *The Bible and Missions*—which chapter means the most and why? I am calling a monthly meeting at my home for all the leaders of classes for the discussion of the study books and helps, closing with a social hour, serving light refreshments, at which missionary problems and items can be discussed." All of which shows why the classes, with such leadership, are spreading, and why the literature will be in hand and used. Mrs. Logan also tells of organizing a class in a little country Baptist church, with five denominations represented, and *The Bible and Missions* as the first study book. She well says *The Survey* of our fields and work is a book every Baptist should know from cover to cover.

That idea of a debate is excellent for arousing interest and also for knowing the chapters.

Society for the Salvation of Cows

On a certain railway line in India at every station you will find collection boxes labeled "For the Salvation of Cows." Pious Hindus when buying their tickets drop in a coin. The idea is like this: If you have a cow that has attained old age and no longer gives milk, you can turn it over to this Society and they will look after it carefully for the rest of its natural life and when it dies they will give it a decent burial.

The Book of Remembrance for 1921

PREPARED BY DR. E. M. POTEAT TO BE PRINTED EACH MONTH IN "MISSIONS"

Monthly Calendar of Prayer

FEBRUARY

PRAY FOR JAPAN AND THE PHILIPPINES

If the possibilities of prayer are to be realized, the mind, the affections and the will must go, through fellowship with Christ, into the harmony of a spontaneous obedience. See John 15:7.—G. A. Beaver.

- That the military party may be entirely discredited in Japanese politics.
- That the United States may be strongly Christian in their treatment of Japan.
- That the Christian forces in Japan may be fearless and strong.
- For the Christian work among the students at Waseda University.
- For two families and three women to carry on the work in the large Morioka field.
- For God's blessing on the Christians in the Inland Sea and the work of the *Fukumaru*.
- For four new buildings for the Baptist churches in Tokyo.
- That the Mabie Memorial Boys' School may be a strong spiritual power in Yokohama.
- For reinforcements to push the work among the students in Sendai and the churches in that field.
- For the students of Japan—that they may find and follow the truth.
- For two families and two women for the Mito field.
- That a larger number of young men may become students in Tokyo Theological Seminary.
- For the Misaki Tabernacle, its workers and all the people who come under its influence.
- That the students in our four girls' schools may realize the importance of the Christian home to Japan.
- That Christian cooperation and interdenominational fellowship may be strengthened.
- For the Reference Committee and all other committees and officers of the Mission.
- That the much needed buildings and equipment may be given for the Woman's Christian University in Tokyo.
- For God's blessing on the Kindergarten Training School, Tokyo, and its Japanese principal, Ishahara San.
- That the influence of the Osaka Bible Training School may be extended through its Christian service in the neighborhood.
- For the new work beginning in the slum section of Fukagawa, Tokyo, that it may have God's blessing.
- That the new center in the Ono slum of Kobe may radiate the love of Jesus Christ.
- That the school to be opened in April for the business girls of Japan may become a strong evangelizing agency.
- For God's continued blessing on the Iloilo hospital, its doctors and nurses.
- That every little child in the Home School, Capiz, may become a messenger of Jesus.
- For the work among the students of Bacolod, that they may learn to be strong in temptation.
- That the Bible and Kindergarten Training School may be given a new building and its influence increased.
- That the students in the public schools of Iloilo may come in larger numbers to Christ through the influence of our dormitories for boys and girls.
- For the evangelistic work under our care in the islands of Panay and Negros and all the little Baptist churches.

Bible Studies

FIFTH WEEK—JAN. 30 TO FEB. 5

MEMORY VERSE—Acts 1:8.

LESSON—Acts 1:21-2:13.

- The Risen Lord chooses a successor to fill the place of Judas.
- The ten days between the Ascension and Pentecost were days of waiting; not of inaction but of prayer. They supposed they had sufficient knowledge to be witnesses of their Lord, but knowledge must be supplemented by power.

3. The Day of Pentecost was the first Christian day in history, for on that day for the first time all the essential facts of Christianity were vividly realized; namely, Jesus teaching, Jesus dying, Jesus risen, Jesus enthroned, the Holy Spirit given.

4. Compare Luke 2 and Acts 2, the incarnation of the Son and the incarnation of the Spirit.

5. What were the elements of the power which came upon them with the outpouring of the Spirit? They discovered their partnership with the eternal, but in particular: (a) They saw Jesus enthroned; (b) The Old Testament became luminous; (c) They had courage which completely mastered the cowardice they had shown in the Garden of Gethsemane; (d) They entered into an ardent fellowship; (e) They had new power in prayer; (f) They became original interpreters of the way of salvation.

Give us clear sight of thy throne, clear light on thy Word, courage to do our work, fellowship with all who love thee, and an ever fuller companionship with thyself. And make us faithful witnesses of these things to others.

SIXTH WEEK—FEBRUARY 6-12

MEMORY VERSE—Acts 2:36.

LESSON—Acts 2:14-24, 36.

1. We saw that the apostles became original interpreters of the way of salvation. Exactly what was their message to the people? It was the message of the enthronement in glory of Jesus the crucified.

2. In our memory verse Peter pulls apart the three names, the Lord Jesus Christ, and holds each before our minds for separate contemplation. (a) Jesus was crucified. Everybody in Jerusalem knew about that. (b) "This crucified man," says Peter, "is the enthroned Lord in the heavenly world." A crucified man is King in heaven. (c) It follows that in dying he did not die as an ordinary man. He was on his way to the throne of the universe and the significance of his death is given by the third name, Christ (Anointed One). He had been set apart to bear our sins in his body on the tree.

Teach us the meaning of thy names, and help us to follow thee in the ways of thy service in the days of thy flesh; to adore thee in thy throne; and to trust thee in the eternal redemption which thou didst achieve for us when, in the eternal Spirit, thou didst offer thyself once for all, for the sin of the world.

SEVENTH WEEK—FEBRUARY 13-19

MEMORY VERSES—John 16:8, 9.

LESSON—Acts 2:37-42.

1. The sin of unbelief. Was it a sin not to recognize the Son of God appearing in the disguise of a carpenter, of a teacher, a crucified man? Could men repent of rejecting the Son of God when they refused to join Jesus and his band of fishermen? People were convicted of unworthiness (Luke 5:8), of a stained past (Luke 7:38), of meanness (Luke 18:13), of folly (Luke 15:17), but not until the Day of Pentecost were they convicted of the sin of not believing in Jesus.

2. There was no compunction on the part of the authorities who ordered his execution, or on the part of his executioners. But when on the Day of Pentecost and in the power of the Spirit the disciples saw Jesus the crucified enthroned in glory, and so proclaimed him, the people who had shouted "Crucify him," now rushed upon the apostles with tumultuous contrition, saying, "Men and brethren, what must we do; we have slain the Prince of Life."

3. Today it is easier to convince people of the stupidity of sin than to convince them of the sin of a wrong attitude toward Jesus. Whose fault is this? If we saw him enthroned as clearly as the apostles saw him on the Day of Pentecost, would such an attitude on the part of the world be possible?

Save us from missing thee in thy true nature in the disguises thou dost wear, and hold us steadily in the clear light of thy face; so that, as the moon reflects upon the earth the light of the sun, our lives may be a demonstration to all who know us of Who thou art and what thou canst do (2 Cor. 3:18).

EIGHTH WEEK—FEBRUARY 20-26

MEMORY VERSE—I Tim. 6:17-19.

LESSON—Acts 2:43-45; 4:32; 5:11.

- We are here introduced to a happy family with a common purse. "They had all things

common," not by legal enactment, but as the expression of love, the flower of their fellowship.

2. Luke picks out a particularly fine example of practising one's faith.

3. Over against the shining generosity of Barnabas the author gives us the dark picture of Ananias and Sapphira. They went wrong on the side of their business life. They wanted a reputation which they did not deserve. They would feel a little more secure with a comfortable bank account, so they acted a lie and their death is the Bible way of saying that when a man tells a lie for money something in him dies on the instant.

Teach us how to conduct our business and to hold property in accordance with thy will; and to administer the same, in perfect trust in thee, in the interest of all men. Save us from the blight of the love of money.

A Birthday Calendar

Birthdays of the Missionaries and Officers of the Missionary and other Cooperating and Affiliating Organizations of the Northern Baptist Convention.

Abbreviations—Figures in parenthesis indicate date of appointment. Word following indicates field or form of service. Letters in parenthesis indicate Board or Society. (F), American Baptist Foreign Mission Society. (H), American Baptist Home Mission Society. (WF), Woman's American Baptist Foreign Mission Society. (WH), Woman's American Baptist Home Mission Society. (P), American Baptist Publication Society. (SC), State Convention. (E), Board of Education. (M), Ministers and Missionaries Benefit Board. (UA), under appointment.

FEBRUARY, 1921

- Mrs. R. L. Howard ('10), Burma (F).
Mrs. F. C. Briggs ('95), Japan (WF).
Miss Anna Knop ('02), City (WH).
Miss Fannie Reid ('15), Negroes (WH).
Rev. Juan Matos, Cuba (H).
Rev. T. E. Summers, Miami, Ariz. (P).
2. Miss M. A. Claggett ('88), Japan (WF).
Miss Mary Ranney ('10), Burma (WF).
Miss Stella Hartford ('03), Burma (WF).
Rev. J. L. Bjelke ('19), S. China (F).
John Bjork ('16) (H).
V. Coletta, Italian (H).
Rev. Gordon S. Jury ('20), Burma (F).
3. C. Coc Hayne, Asst. Secretary (H).
C. M. Gardner, Missionary-Colporter, Oakland.
Geo. S. Wendell (SC).
Oscar Oakman, Finnish (SC).
Russell B. Thomas (H).
Sarah A. Benedict, Storer College (H).
4. Mrs. John Firth ('93), Assam (F).
N. I. Mack (SC).
D. Lorree, Oregon (SC).
5. Rev. W. C. Bitting, Corr. Sec., N. B. C. (P).
Miss F. P. Page ('03), W. China (WF).
Miss Kate W. Armstrong ('01), Burma (WF).
C. L. Foster ('10), W. China (F).
Mrs. J. M. Foster ('86), S. China (F).
Mrs. Ernest Grigg ('93), Burma (F).
Rev. Hjalmar Ostrom, M.D. ('12), Congo (F).
Miss Lydia Huber ('13), Porto Rico (WH).
Miss Sabina A. Erickson, Scandinavians (WH).
Miss Julia M. Elwin ('16), Hartshorn (WH).
F. S. Hernandez, Mexican (H).
6. Mrs. A. C. Darrow ('02), Burma (F).
Mrs. Walter E. Wiatt ('04), Burma (F).
Miss Mary D. Thomas ('18), Burma (WH).
Miss Effa D. Guest ('17), Spellman (WH).
Miss Ethel L. Ryan ('12), Indians (WH).
Seldon L. Roberts ('10), Religious Education (P).
Rev. Jas. K. Miller, Colporter-Missionary (P).
M. M. Clark (SC).
Rev. J. E. Billman, Missionary Pastor, Minneapolis (H).
Herbert H. Branch (H).
Rev. Edwin M. Poteat, Sec. Dept. of Prayer and Stewardship (BP).
Rev. R. Marion Garrett (Mexicans).
Miss Ethel Louise Ryan (Ipon Indians).
7. Daniel S. Dye ('08), W. China (F).
8. Charles E. Tompkins, M. D. ('02), W. China (F).
Rev. Charles McHarness (SC).
9. Miss Viola C. Hill ('15), E. China (WF).
Miss Nora Swenson ('14), Indians (WH).
Miss Louise B. Carter ('17), El Salvador (WH).
Miss Bessie Eberdt ('18), Mexicans (WH).
Rev. A. Kolesnikoff, Russians (H).
Mrs. C. B. Antisdell, Benedict College (H).
10. Miss Roberta M. Milner ('11), Jeruel Academy (WH).
Miss Harriet N. Eastman ('72), Burma (F).
Mrs. H. C. Gibbons ('05), Burma (F).
Rev. J. F. Russell ('08), Philippines (F).
Rev. G. Rodriguez, Cuba (H).
G. Zermenio, Cuba (H).
Silvano Garcia, Mexico (H).
L. C. Hackett, Colporter-Missionary (P).
O. P. Goslin, Missionary Pastor, New York City (H).

MISSIONS

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- Joshua Roberts, Michigan (SC).
B. F. Farrar, Nebraska (SC).
- 11. Mrs. Galen G. Crozier ('99), Assam (F).
Rev. O. L. Swanson ('93), Assam (F).
Mrs. Lillie L. Brown ('13), Americus Institute (WH).
Miss Anna E. Foster ('17), S. China (WF).
Miss Maybelle R. Culley ('14), S. China (WF).
Rev. K. T. Shiraishi, Japanese (H).
G. Albanese, Italians (H).
- 12. Miss Alice R. Raymond, Chinese, San Francisco.
Rev. R. C. Speer, Director Men's and Boy's Work, Calumet District.
Rev. J. N. Start, No. Dakota (SC).
- 13. Miss Selma Lagergren ('13), Philippines (WF).
E. G. Zwayer (SC).
John Sturman, Slovaks (H).
Horace Goodin ('19), W. Washington (SC).
- 14. Miss Alma L. Pittman ('12), E. China (WF).
Miss Julia E. Parrott ('95), Burma (WF).
Mrs. Willard F. Dowd ('00), Assam (F).
Mrs. George E. Haynes ('19), Japan (F).
Rev. Albert C. Phelps ('06), Burma (F).
Mrs. C. L. Davenport, M.D. ('95), Burma (F).
Miss Dorothea H. Taggart ('20), Philippines (F).
Lee Hong, Chinese (H).
- 15. Rev. L. W. Cronkhite ('81), Burma (F).
Mrs. H. W. Newman ('15), So. China (F).
Miss Edith G. Traver ('06), So. China (WF).
George L. White ('05), Joint Division Sec. (H) (P).
C. S. Detweiler, Supt. Latin Am. Work (H).
Frank E. Howard, Missionary Pastor, Watsonville.
Harold Olsen, Norwegians (H).
John Fort, Bohemians (H).
O. L. Coleman, Principal Coleman Academy (H).
A. D. Weir ('20), W. Wash. (SC).
Rev. J. J. Blodgett, Wyoming (SC).
Miss Ada L. Shepherd ('11), General (WH).
Miss Anna Dietz ('04), City (WH).
Rev. V. W. Dyer ('19), Burma (F).
Mrs. M. C. Mason ('85), Assam (F).
Rev. J. W. Stenger, M.D. ('10), So. India (F).
Rev. Pedro Deulefu, Cuba (H).
Chester F. Klein ('20), Burma (F).
Percy P. W. Zieman ('20), Japan (F).
Mrs. W. S. Davis ('92), So. India (F).
- 16. Rev. William Reid, Field Representative (BP).
Rev. G. M. Gardner, Nevada (SC).
Miss Blanche Parks ('16), Italians (WH).
V. G. Krause ('16), India (F).
Rev. S. Batchelor (SC).
Cecil G. Fielder ('20), Assam (F).
B. W. Valentine, President Benedict College (H).
- 18. Miss Bertha A. Kennedy ('13), Americus Institute (WH).
Rev. P. R. Bakeman ('06), E. China (F).
Rev. Augustus I. Nasmyth ('12), E. China (F).
Miss Enid Johnson ('19), So. China (WF).
Rev. J. T. Dowell (SC).
Rev. Nels N. Grandahl (SC).
F. L. Currey, Michigan (SC).
Rev. C. W. Finwall, No. Dakota (SC).
- 19. Mrs. Emma I. Upcraft ('79), W. China (SF).
Miss Ruth Shiple, Vice-Pres. (WH).
Rev. G. Tovar, El Salvador (H).
C. Pagano, Italians (H).
- 20. Rev. E. H. Giedt ('19), So. China (F).
Mrs. Emil Tribollet ('88), Burma (F).
Mrs. L. B. Rogers ('07), Burma (F).
Miss Retta Vaughn, Boston (SC).
- 21. Miss Lora Vedra ('98), Bohemians (WH).
Miss Clara J. Flint ('11), General (WH).
Mrs. A. J. Dahlby ('19), Assam (F).
Mrs. F. H. Rose ('12), Philippines (F).
Rev. Charles A. Walker, Statistical Sec., Northern Baptist Convention.
- 22. Mary W. Bachelier, M.D. ('76), Bengal-Orissa (F).
Rev. Chas. A. Collett ('04), Bengal-Orissa (F).
Rev. R. A. Thomson ('88), Japan (F).
Rev. Geo. H. Hamlen ('17), Maine (SC).
F. L. Miner, Treasurer Board of Education (E).
Ladislo Reeves, Hungarians (SC).
P. T. Schilling, Hungarians (H).
Miss Marion Boss ('20), So. China (WF).
Rev. E. L. Mills, Idaho (SC).
Miss Sara B. Downer ('20), W. China (WF).
E. P. Johnson, Morehouse College (H).
Miss Ruth A. Haldrum, Selma University (H).
Rev. A. B. Tomlinson, Arizona.
- 23. Rev. W. F. Stewart ('06), Bible Worker, Delaware (P).
Miss Elberta Chute ('16), So. India (WF).
Miss Beulah Hume ('18), Cuba (H).
V. E. Anderson, Swedish (H).
Rev. C. M. Gardner, Colporter-Missionary (P).
Miss Sadie Barnick, No. Dakota (SC).
24. Miss Ruth W. Ranney ('86), Burma (WF).
Miss Harriet L. Dithridge ('10), Japan (WF).
Miss Ruth Rundell ('18), Italians (WH).
Miss Dora DeMoulin ('18), Nicaragua (WH).
Mrs. Asher K. Mather ('14), Assam (F).
Rev. W. C. Driver ('14), Chapel Car "Good Will" (P).

Foreign Missionary Record

SAILED

On the *Korea Maru*, November 5, from San Francisco, Rev. and Mrs. G. H. Brock, Miss Geneva Brunner and Miss Margarita Moran for South India.

On the *Columbia*, November 13, from New York City for Glasgow, Rev. and Mrs. William Pettigrew, Mrs. A. C. Phelps and Miss Effie Adams. The last of November they sailed from Liverpool on the *Amarapoora*, Rev. and Mrs. Pettigrew going to Assam, and Mrs. Phelps and Miss Adams to Burma, together with Rev. and Mrs. A. E. Stephen and Mr. and Mrs. Henry Wyatt for Assam.

On the *Columbia*, November 13, from San Francisco, Rev. and Mrs. H. E. Dudley and children, Rev. Seldon McCurdy, Miss Frieda Peter, Miss Margaret Sutherland for Burma, Miss Alice Glazier for South India and Miss Annie Buzzell for Japan.

On the *Russia*, November 18, from Vancouver, Miss Bessie Brewer for the Philippines, Miss Edith Wilcox for Japan, Mr. and Mrs. Sidney Hollingsworth and three children and Miss Lucy Bonney for Burma.

On the *Trafalgar Hall*, November 24, from New York City, Mr. and Mrs. Gordon Gates for Burma and Mrs. William Roberts and Miss Florence Rorer for South India.

ARRIVED

Rev. and Mrs. A. J. Dahlby, of Gauhati, Assam, in New York City, November 24.

Rev. and Mrs. F. W. Steadman, of the Fukuin Maru, Japan, October 9.

The Moslem World

The January number of the *Moslem World* has a leading article by Prof. J. du Plessis of Africa, who deals effectively with the question of European governments in relation to Islam in Africa. His facts are startling and his conclusions give occasion for serious thought and are a call for earnest prayer. Other valuable articles deal with Africa, Persia, Morocco, the Philippine Islands and Western China. Rev. H. C. Schuler, of Persia, writes on methods of evangelism in a suggestive and helpful way. Professor O. Garfield Jones contributes an important article on the American Mandate over Moroland in the Philippines, and a Morocco resident lifts the veil of Moslem women's life in a Moorish Harem. The magazine should have a wide reading. Published by the Missionary Review Publishing Co., 156 Fifth Ave., New York, at 35 cents a copy; \$1.25 a year.

*Remember the address, MISSIONS,
276 Fifth Avenue, New York*

A Japanese Woman Leader

BY ELIZABETH BRISTOL

The basis for international peace was the subject of a recent address by Miss Michi Kawai at the West Side Y. W. C. A., New York City. Miss Kawai, one of the foremost women of Japan, studied at Bryn Mawr and is now the General Secretary of the Japanese Y. W. C. A. She is delightfully Japanese, though her use of English rouses the listener's admiration.

Miss Kawai said that, in her opinion, the only real foundation for friendly feeling between the peoples of the world is Christianity. At an international conference in Europe this summer, the delegates found themselves at variance on many things and in accord only in love for Jesus Christ and purpose to follow his life and ideals. She spoke of the misunderstandings arising between peoples, sometimes through malicious jests, and contrasted with them the great body of goodwill expressed, as during this Y. W. C. A. Goodwillship Week, by meetings of Christian citizens in every country, each praying for and expressing sympathy with citizens of other countries. As an example of the far-reaching effects of Christian spirit, Miss Kawai told of a present of three pounds for the Japanese Y. W. C. A. made to her by a group of English factory girls. Everywhere in Japan, where she spoke of this gift, people were moved to contribute toward the Y. W. C. A., in appreciation of the loving effort of these far-away girls, and furthermore, this gave them a forceful picture of Christian Englishwomen, as generous and friendly, while working hard like themselves.

Many years ago, a Japanese court fool was asked to write a verse which could form appropriately the end of any poem. He wrote, "Thinking of this, I must have money." Miss Kawai says that runs through her head in this way, "Thinking of this, I must have Jesus Christ." It is the thought which is always applicable. In the League of Nations, she asks, how can so many men, each seeking the advancement of his own nation, work harmoniously, unless they seek the only enduring and binding harmony of fellowship in Christ? She closed with a strong plea for Christian forbearance and sympathy, especially between the people of Japan and the United States.

A Cryptic Couplet

*He rose six weeks before glad spring,
A fuller note of joy to sing.*

The Baptist Fellowship of Prayer

I desire to be enrolled in the Fellowship of Prayer, and hope to join you in daily Bible reading and prayer, following the suggestions of *The Book of Remembrance*.

NAME ADDRESS

CHURCH DATE

(Fill out and return to Rev. E. M. Poleat, 276 Fifth Avenue, New York)

Program on September Missions *

A DISTRICT SCHOOL
PUBLIC EXAMINATION DAY

Hymn.

Scripture: Psalm 23 in unison.

Prayer: Pages 490-492-494, 501-507.

Hymn.

Reading: "Brotherhood." (Frontispiece.)

Class in Reading, by four.

Courtesy is a Virtue (p. 501).

Gratitude for Cards (p. 497).

Child Marriage in the Congo (p. 494).

Missionary Treviño's Illustration (p. 489).

Essay on Negro Schools.

Class in Geography—Country Africa (p. 458).

Where is Africa?

How large?

Its wealth?

Climate?

The largest river?

Religion?

Customs?

How many stations?

How many missionaries?

What do they encounter?

Any other questions one wishes to add.

Hymn.

Reading: A Brother of the World (p. 455).

Figures put on board by an advanced scholar in Arithmetic (p. 457), showing the mighty progress which the Negroes have made.

Reading: The Worthiness of the Negro (p. 467). The Story of Kitty Ormsby (p. 485 and continued in October Missions p. 544), told in first person, as: "My grandfather, Silas Haverford of England, became a Mormon, or Latter Day Saint, and assisted not a few of his countrymen to America to join the Mormon settlements."

(The leader of this meeting acted as teacher and easily carried out the impersonation of Kitty Ormsby, giving to the school and visitors the history of her life.)

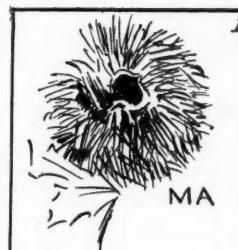
Closing Hymn.

*Mrs. Nora E. Davis, of Salem, Mass., who sends the program above, says in her accompanying letter: "Some time ago in one of the 'How to Use' for our Study Book, one chapter's program was in the form of a school. I got my idea from this, so do not know as you could really call it original, and still it was a unique meeting and covered well the September number of the magazine. We use this in our meetings instead of the Study Book this year." This program indicates the use which can profitably be made of any issue of MISSIONS.—Ed.

Why Do Hindus Worship the Cow ?

Hindus worship the cow, chiefly because upon cattle depends the agriculture in which eighty-five per cent. of the people are engaged. They have hospitals also for horses, for dogs and even for less useful animals, but there were no hospitals for men and of course not for women and children until the Christian missionaries opened them.

MISSIONS' PUZZLE PAGE



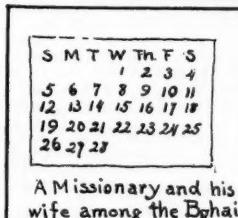
1 The Country



2 A Missionary and his wife in Sandoway



3 A Lady Missionary who first went out in 1862 and has not been in America since 1894.



4 A Missionary and his wife among the Bghai Karens where we have a Technical School for teaching trades



5 A Missionary and his wife in charge of work for Talains



6 A Missionary and his wife who over see the work among a population of 60,000.

NEW SERIES—No. 7. SELF-EXPLANATORY

Each of the above pictures indicates what it represents. Somewhere in this issue will be found the answer to each of these puzzles. Can you guess them?

For a correct set of answers for the year a first prize will be given, consisting of one missionary book. For correct answers to four of the puzzles each month for the year, a year's subscription to MISSIONS, sent to any address.

Send your answers to MISSIONS, Puzzle Department, 276 Fifth Avenue, N. Y.

An Important Note

Please heed what is said above about the *answers, which are for the year*, not one month.

Words Often Misspelled

Alibi, not alabi.

Definitely, not definately.

Abhorrence, not abhorance.

Formerly, not formally.

February, not February (more often mispronounced than misspelled).

Pursuing, not persuing.

Positive, not posetive.

Philosopher, not philosophher.

Answers to Curious Questions in December Issue

1. Diogenes, famous Greek philosopher, born in Asia Minor, 412 B. C., made his home in a large tub discarded from the Temple of Cybele. This tub, or *pithos*, was a huge earthen jar that had been used to hold wine or oil for temple sacrifices. It was long and large enough for him to lie in at full length. Such vessels, after his time, were used sometimes by the poor as dwellings.

2. What is the "Neck-Verse," and why? William Rufus, king of England, decreed that any one condemned to death could save his life by proving he could read. Verse 1 of Psalm 51 was chosen as the test to be read, hence called the "Neck-Verse."

3. Koran in Arabic means "the reading."

4. The most curious book in the world is one belonging to a French princely family—the most curious because neither written nor printed. The letters are cut out of each folio upon the finest vellum, and interleaved with blue paper is as easily read as print. Rudolph II. of Germany offered equivalent of \$80,000 for it in 1640.

5. The Great Wall of China was built by Emperor Chi-hoang-ti, two centuries before Christ, to stop the incursions of the Tartars and other tribes from the north. Ten years to build, 1500 miles in length.

Curious Questions for January

- Who are the fire worshipers of the East?
 - What are the eleven wonders of India?
 - What is the origin of caste in India?
- (Answers are desired, also questions.)

Week of Prayer—January 2-8**TOPICS SUGGESTED FOR UNITED PRAYER**

Sunday, January 2, 1921—Texts for Sermons and Addresses: Ps. 212:1; 133:1; John 16:33, 17:20-21.

Monday—Thanksgiving and Confession. Thanksgiving—For world-wide desire for closer fellowship among those who love and serve Christ.

For the testimony of prominent statesmen that only in the teachings of Christ can the way of true and lasting peace be discovered.

For the discernment of a deeper sense of human brotherhood, and the determination by multitudes to serve one another by love.

Confession—Of the weakness of our faith, and failure to commend by our lives the Saviour.

Of the lack of recognition that Christians while in the world are not of the world.

Scripture Readings—Psalms 32, 84; Luke 4:16-32; Gal. 4:1-11.

Tuesday—The Church Universal.

Thanksgiving—For the spirit of brotherhood and love manifested among Christian leaders denominational separated.

For the deepened desire to make Christ King in every department of human life.

Prayer—That intolerance may be destroyed and religious liberty be established everywhere.

Scripture Readings—Isaiah 11:19; John 15:1-10; Ephesians 2:11-22; Acts 20:28-35.

Wednesday—Nations and Their Rulers.

Confession—That defective moral standards, rather than the laws and principles of Christ, have guided national and international policies.

That the Lord's Day, His Word, and commandments are being neglected.

Prayer—For all sovereigns and heads of States, that they may have the spirit of Christ, and may show it forth in their rule.

That the nations may be guided and developed under God to the establishment of enduring peace and international goodwill.

For the deliverance of all peoples from love of money, from excessive devotion to pleasure, and from the sins of impurity, gambling and intemperance.

For the enlightenment of all unions of employers and employed, so that they may recognize that they have a common interest in doing justly, loving mercy, and walking humbly with God.

Scripture Readings—Deut. 4:39-40; Psa. 82; Matt. 22:15-22; I Tim. 2:1-4.

Thursday—Foreign Missions.

Thanksgiving—For the generous free-will offerings of the Lord's treasurekeepers for the carrying of the Gospel to the world.

For increased recognition that the maintenance of missions is the duty of all Christians.

For mass movements, indicating the presence and power of God the Holy Spirit.

That the rule of the Turk in the Near East has been restricted and Palestine freed from his domination.

Prayer—That the Gospel message may be fully and completely preached to all nations.

That new problems due to the growth of national consciousness amongst Christians of the older civilizations may be solved in the spirit of truth and love.

That men and women of faith and vision may be called by God to take their place in the missionary ranks.

That European residents in non-Christian lands may be examples of the power of Christ to regenerate life.

That the inroads of Western materialism in Eastern lands may be arrested, and that grace may be given to all missionaries in dealing with the problem.

That the Church may keep in mind the fact that her main task is world evangelization.

Scripture Readings—Psa. 2; Isaiah 60; John 12:20-26; Acts 2:37-40; Rom. 15:17-29.

Friday—Families, Educational Establishments, and the Young.

Praise—For the spirit of devotion and sacrifice shown by Sunday school teachers and Christian workers among the young, in leading them to a knowledge of Christ and of the laws of His Kingdom.

For the Christian family and all that it means to the world.

Prayer—For parents, that by example and teaching they may be led to train their children in the knowledge and fear of the Lord.

For the young, that they may devote their lives to the service of God and their fellow-men.

For the increase of the practice of daily family worship.

That all university, college and school teachers may realize the responsibility of the religious training of all committed to their charge.

That consecrated Sunday school teachers may be multiplied in all centres of Christian life.

That all in charge of the religious training of the young may be endowed with special grace and wisdom.

Scripture Readings—I Sam. 3:1-10; Mark 10:13-16; Ephesians 3:14-21.

Saturday—Home Missions.

Confession—Of continual slackness in the task of making America truly a Christian nation.

Of the neglect of opportunities of evangelism amongst our own people.



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Healthy children do everything strenuously; they play hard, and study hard, and they need nourishment and a lot of it, and not one of the popular beverages meets their requirements so well as good and well made cocoa.

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BOOKLET OF CHOICE RECIPES
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Walter Baker & Co. Ltd.
ESTABLISHED 1780—DORCHESTER, MASS.

of spiritual apathy and indifference in great centres of industrial activity.

Prayer—That those engaged in work among our immigrants and other groups with special needs may be given grace to deal wisely with the conditions of their life.

That as the Gospel of Christ alone can meet prevailing unrest and social upheaval, there may be in the Church more evangelistic preaching and teaching.

Scripture Readings—Hosea 14; Malachi 4; St. Luke 14:16-24; Rom. 10:1-4.

We know not when the missionary stands before his greatest opportunity. We know not when fierce temptation may sweep in upon him like a flood. We know not the devices of the adversary. Let the Scripture warning ring in our souls: "God forbid that I should sin against the Lord in ceasing to pray for you."

—Dr. J. R. Mott.

MISSIONS

A Day in West China

THE PROGRAM OF A CHURCH
CONTRIBUTIONS BY VARIOUS CHURCH
ORGANIZATIONS

W. W. G. or Organized Young Women's Classes:

- a. One group will make a miniature compound of the Station at Chengtu.
- b. The C. W. C. will contribute such parts of the hand work as lie within their ability.
- c. One group will edit a sample of what might be a native daily paper, containing native comments on the work of the missionaries, items illustrative of native customs, political conditions, in fact anything really "News." Headlines and advertising features will give variety.
- d. One group will test out through a series of debates the best girls who finally will debate with a group of young men this question:

Resolved: "That opening up the Station to modern business will be a great benefit to the people."

Organized Classes of Young Men:

- a. Test out through a series of debates the best men who will finally debate with a group of young women.
- b. Advertise meeting.

Men's Group:

- a. The men will prepare a description of the Advance Work contemplated in the Survey, with estimated budget.

Women's Society:

- a. The Women's Society will exhibit their White Cross work. In case it has not been designated for this particular station, state the fact. It will serve to illustrate the service we are rendering in similar fields.
- b. Prepare a map showing location of Chengtu.
- c. Prepare a brief study of the missionary work being done in the Station.

The Children will present a brief pageant:

PROGRAM

- 5 Minutes—Pageant—by the Children.
- 10 Minutes—Study of the Field which will give a background for the Debate—by the Women.
- 10 Minutes—Proposed Advance from a study of the Survey—by the Men.
- 65 Minutes—Debate by the Young Men and Young Women.

Equipping Village Leaders

Realizing that the education along agricultural lines of men who will be village leaders is essential in India the missionaries at Donakonda have a rural efficiency course in the Christian schools there. This course is now in the second year of its existence and aim is to equip village leaders. It includes a study of agriculture, sanitation, village government, the use of country tools, the working of the soil and the duties of village officers.

"The Master is Here and Calleth for Thee"

The Woman's American Baptist Home Mission Society

NEEDS IMMEDIATELY

A kindergartner for Latin America.
A kindergartner for a Christian Center.
A nurse for the day nursery at Dietz Memorial, Brooklyn.
A nurse for Ellis Island.
A *Directora* for a hostel for University students in Porto Rico.
Two Americanization Secretaries.

Send all communications to Miss Jessie Dodge White, Candidate Secretary, 276 Fifth Avenue, New York City.

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Mrs. J. MILNOR WILBUR, Dean

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Twenty-five Years of Work in China

Mr. F. S. Brockman, Associate General Secretary of the International Y. M. C. A., who went to China to attend the twenty-fifth anniversary of the beginning of the Y. M. C. A. work in that country, says it was the largest and most representative gathering of Chinese Christians ever held. Delegations had to be limited, because it was found that no auditorium in Tientsin would accommodate the delegates who wanted to go. There were 1,271 delegates enrolled from 147 Associations. The delegates came from 98 cities and 18 provinces. There were 78 delegates from Canton Province and 43 from Fukien, and each one before reaching home had to take nearly a month for the trip.

The Convention, he reports, was taken with a seriousness and created a sense of expectation throughout the country which he had not known equaled by any Christian gathering in this country or Canada. The Christians and non-Christians alike looked upon it as an event of national importance. Ex-President Li Yuan Hong delivered a welcoming address at the opening session and gave a reception to the entire Convention. President Hsu opened his palace to receive the delegates, who went to Peking to meet him. This shows the view which the highest officials had of the significance of the meeting. Most significant of all, while China is unhappily divided into North and South, with rival armies and governments, these divisions were obliterated in the Convention. Messages came from all the rival leaders, and delegates from North and South sat in full fellowship. The significance of the Convention passes beyond ordinary bounds in proof of the fact that Christianity has become a power with which the whole nation must reckon. Men of very large influence who are not Christians are saying that Christianity is the only hope of the nation.

February MISSIONS will begin a romantic story of missionary heroism. Don't miss it.

Graduate Bible Study for Pastors in Active Service at the

BIBLE TEACHERS' TRAINING-SCHOOL

In New York City

Wilbert W. White, Ph.D., D.D., President

Intensive study for one calendar month, in separate Pastors' Department. Continuation courses by Correspondence. First month's term opens January 3rd, 1921. Register now for any one month, from January to July, 1921. Expenses of this study will be met in most cases partly or wholly by interested laymen and women who desire to stimulate and enrich the life of the Church through Biblical preaching.

For information address

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America Famishes for Bible Teachers

For men and women of yielded hearts, and minds trained in the Bible through faithful persevering study; who know God and His Word and hence are able to reach others.

Oh, how great is the need for such teachers, in and out of the churches, in the homes, in the Sunday-schools, in Bible conferences, everywhere!

False substitutes for the glorious gospel of the Son of God are deceiving millions!

Theodore Roosevelt said:

"To every man who faces life with real desire to do his part in everything, I appeal for a study of the Bible. No man can afford to be ignorant of the Bible."

Yet storm-tossed hearts, hungry for comfort and help, on every hand in thousands, starving for the Bread of Life and the Living Water, are being snared and deceived by Satan through ignorance of the Bible.

Announcement of Sunday services in the newspapers of the large cities are largely those of Spiritualism, Rationalism, New Thought, Christian Science and Sunday Evening Clubs that fail to hold up the Cross of Christ; pitifully few of them are of churches which honor God's word and are full of zeal for the gospel.

What is the lesson for the readers of this advertisement? Is it not this?

CHRISTIAN, PREPARE

Enter without delay upon systematic study of the Bible; or, if already such a student, press on to the goal in view.

No matter what your occupation, you can study the Bible by correspondence.

Doing this, you will find that as you proceed with your studies your life will be wonderfully enriched and blessed; your latent intellectual powers will develop and expand; your stores of knowledge and wisdom increase; your vision and understanding gloriously broaden!

And then, as you humbly place all at the Master's disposal, how the Holy Spirit will use you to bless this so terribly needy, sin-cursed world.

Don't wait until a more convenient season! Fill out the coupon below at once, and a prospectus will be sent you promptly, telling all about our eight Bible Correspondence Courses—the Synthetic Course, Chapter Summary Course, Bible Doctrine Course, Scofield Bible Course, Introductory Course, Christian Evidences, Practical Christian Work, and Evangelism.

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A letter from a Methodist minister in Australia who had just completed the Scofield Course, says:

"I must speak a word of appreciation for the Scofield Course. (1) I like it because it is built on the Granite Rock—the Bible. (2) It shows great spiritual understanding. (3) It lays bare the sores of the soul and mind and applies the healing word. (4) It shows a careful examination of the works of our great spiritual teachers. (5) It primarily shows the mind of the Spirit rather than the mind of the writer—it is

Won't you do a friendly service for

MISSIONS?

Send us the names of a number of your friends who in your opinion would like the magazine.



Theodore Roosevelt

written for the glory of God. (6) It has been generally helpful to a young Methodist minister by teaching him what is in the Bible and how to use it, more than all his previous theological training. (7) It is a course he can recommend to his young brethren in the Methodist ministry—or any ministry."

A Vermont student wrote:

"I am getting far more out of my Scofield Course than I had in all my Bible Training heretofore."

A letter from a Philadelphian student says:

"I wish to express my deep appreciation of the Synthetic Course. It has been the means of a marked change in my life, and helped me to study the word as I never have before. It is truly wonderfully."

Another student of the Synthetic Course, a Methodist clergyman, wrote:

"It affords me unspeakable pleasure to express my appreciation of what the Synthetic Bible Study Course has done for me."

Here is a testimony from a distinguished clergyman of Tsinghua College, Pekin, China:

"I have been so impressed with the value of hiding the Word in my heart, that I have taken the study of this course up again (Practical Christian Work), which I had dropped for a term."

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Attached is list of ten (or more) names and addresses of persons who should like MISSIONS.

NAME

ADDRESS

Some Reasons Why We Must Not, Cannot Fail

In missions, especially, we have been leaders. Carey, Judson, Clough, and Ashmore are names ever sacred on the roll of missionary heroes. And in the home field, Jonathan Going, John M. Peck, and Henry L. Morehouse are no less worthy of honor. Our Foreign and Home Mission Societies rank among the greatest in the world, and are ever advancing in methods and vision.

Except for the Methodists, who are some thousands in advance, the Baptists are the most numerous Protestant body in the country, having seven and a half million members and rapidly increasing. Our Northern Baptists, however, count only a million and a half, ranking fourth in the Northern states.

On this account no small share of the total work has been assigned to us. We are practically responsible for Burma, Assam, Bengal-Orissa, and definite areas in South India, Japan, the Congo and the Philippines, besides having recent assignments to cultivate in Porto Rico, Cuba, and Central America. Heavy tasks and responsibilities are ours and ours alone in our own beloved land. If we do not reap these fields, the harvest will perish. It is our work and no one else can do it.

All this puts us under the heaviest obligations in the great offensive in which we are about to engage. Our long and honorable history, our great leaders, our former victories, our large numbers, have given us the honor of a long and difficult sector, on the battle-line. It is a large contract, but we must do our part for the sake of our past, for the sake of our allies, for our own honor, for the good of our beloved country, for the salvation of men and nations, and for the glory of Christ. Baptists were never slackers or cowards, and they are not today. *We must not, we cannot, we will not fail.* God help us!—Prof. F. L. Anderson.

LATEST PUBLICATIONS

Baptist Fundamentals

The formal addresses delivered at the Pre-Convention Conference in Buffalo, N. Y., June 21, 22, 1920, have been assembled in this volume. Together they constitute a representative and significant group of writings. They include the addresses of the convention as well as some of the more liberal phases of recent theological thought in Baptist circles, and restating some of the finest features of the Baptist heritage, the making of an index of some striking elements in the making of denominational history today. 12mo, 202 pages, bound in cloth. Cloth, \$1.25 net, postpaid.

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The journal of a Christian worker in Porto Rico in the years immediately subsequent to the passage of the island into possession by the United States. It could not fail incidentally to open windows upon the attractiveness of the tropical scenery; but its finest service is in introducing the reader to the home life of the people, the humbler folk especially, and in showing how practical is the touch of the woman missionary upon the home interests of intelligence, health, and morals. The book has been adopted as collateral reading for mission circles. Cloth, \$1.50 net, postpaid.

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A series of closely related chapters, designed to show the relation of the Christian missionary motive and message, not only to the spiritual salvation of individuals, but to the freedom and safety of mankind in the long, heroic struggle toward higher civilization. Paper, 50 cents; cloth, \$1.00 net, postpaid.

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A physician's contribution to the statement of natural laws in the spiritual world. Through science "undreamed of natural secrets have become the commonplaces of popular information." Doctor Lerrigo has drawn upon one department of this widely disseminated classified knowledge in an attempt to indicate the wealth of possibilities of teaching by means of parable the truth concerning the life processes of the soul.

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The author has sought to present in a clear, direct, and forcible manner the entire argument for immortality, drawing from all possible sources, not only using the familiar contributions to assurance furnished by philosophy, poetry, and the Scriptures, but finding exceedingly important material of more modern origin in the fields of science, especially in biology, physics, physiology, and psychology. The spiritualistic phenomena, brought into renewed prominence as a psychological by-product of the great war, comes under review. Cloth, \$1.50 net, postpaid.

The Ideal Man

By J. P. Greene, D.D.

In these chapters is the heart of the course in Practical Ethics given by the author in William Jewell College. They pulsate with the virile personality study of Doctor Greene. The outcome of wide experience and of intelligent study of books and men, they have the simplicity of light and the vitalizing warmth of emphatically Christian humanity of a man who "sees into people and still believes in them."

Cloth, \$1.00 net.

What Are We to Teach About the Return of Christ?

By David Foster Estes, D.D.

The purpose of this brochure from the pen of a well-known teacher of New Testament theology is to sketch the divergent aspects of the more common views of Christ's Second Coming, and to state some of the chief reasons why each attracts or repels us. Doctor Estes does not than simply weigh the conflicting opinions of the premillennialists and of the modern "negative" school. He is very positive in emphasizing the summation of New Testament eschatological teaching in the words: return, resurrection, and judgment.

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